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LIFE OF ST. IRENÆUS.

(Continued from p. 4.)

THE venerable Pothinus having fallen a victim to the rage of his enemies, Irenæus, as was stated in the last number, succeeded to the episcopal charge of the Church at Lyons. This event took place about the year of our Lord 179\*, while the persecution, which had commenced under Marcus Aurelius Antoninus, still proceeded with undiminished violence. The patience, meekness, and fortitude, displayed by Irenæus at this trying juncture, prove him to have been eminently qualified for the station which he was called to fill. It pleased God, however, soon after his appointment, to grant to the afflicted Church a considerable interval of repose. In the year 180 Marcus Aurelius dying was succeeded by his son Commodus, who, though one of the most profligate characters that ever lived, revived those merciful edicts of his grandfather, by which the party accused of Christianity was ordered to be acquitted, and the accuser made obnoxious to punishment. To this humane conduct Commodus is said to have been determined by the influence of a woman named Marcia, one of the partners in his guilty pleasures, who had been led by some unknown circumstance to entertain a particular partiality for the Christian name. We have, in this instance, a striking exemplification of the providential power and goodness of God. "He maketh foolish the wisdom of this world." He shews us, in the case of Antoninus, how little the utmost extent of *worldly* wisdom can accomplish in rectifying the heart. He overrules also the

wickedness of the wicked, to the accomplishment of his own gracious purposes. Even the vicious pursuits of Commodus are made the means of securing the peace of the Church: and while the grave, the decorous, the philosophical, and, in some sense, the beneficent, Antoninus, continues through life one of her most inveterate enemies; his licentious and abandoned son stems the tide of persecution, and employs his power in her protection. This remarkable fact may, perhaps, serve to illustrate that passage of Scripture, in which the publicans and harlots are represented as more accessible to the force of truth than the arrogant and self-sufficient Pharisees, the Antonini of Judæa. Inflated with pride, and with a conceit of their own superior sanctity;—sins peculiarly offensive to God, inasmuch as they have a stronger tendency than perhaps any other to lead men to count the blood of the covenant a thing of no value, and to do despite unto the Spirit of Grace;—these men not only contemned the humbling doctrines of the Gospel, but hated them: and they testified that hatred by persecuting to death the Lord of Glory, as the Roman Emperor afterwards did His faithful followers. The same spirit seems to have actuated both.

The external peace, which was thus unexpectedly granted to the Christians, continued with scarcely any intermission till the ninth year of the reign of Severus, in the year of our Lord 202. We are not, however, to suppose from this circumstance that, in the discharge of his episcopal functions, Irenæus had no difficulties to contend with. On the contrary, the dangers which threatened to undermine the Church from within, were scarcely less formidable than those

\* It may be proper to observe, that Mr. Milner places this event in the year 169: but Baronius, and the learned Cave in his chronological table, assign to it the date mentioned above.

which had assaulted her from without. Heresies of various descriptions, and of the most pestilent kind, had early begun to disfigure the fair proportions of the Christian Church; and, in the time of Irenæus, fostered perhaps by the tranquillity that prevailed, they had reached a height which excited the fears of the faithful for her safety: Irenæus perceived that little would be gained to the Church by immunity from external violence, if she should be betrayed by her own sons. He therefore applied himself, with zeal and assiduity, to defeat the machinations of her internal enemies, employing the utmost circumspection and vigilance in detecting their designs and confuting their errors, till their folly and wickedness were made fully manifest. To the unwearied exertions of this holy man, in exposing the complicated absurdity and blasphemy of the different systems by which heretics and schismatics attempted to disturb the unity of the Church, it may doubtless in part be ascribed, under God, that none of those systems, though some of them were afterwards revived with various modifications, obtained at that time a permanent footing, but either entirely disappeared, or gave place to other forms of erroneous doctrine.

The heresies which have arisen in the Christian Church, and the various sects to which these have given birth, have, in every age, furnished the careless with an excuse for their indifference, and infidels with a fruitful topic of declamation or ridicule. The unreasonableness of the arguments which such persons employ would be very evident, if we were only to consider, that the multiplication and diversity of error, instead of detracting from the importance of truth, ought rather to enhance its value, and to excite them to diligence in its pursuit, and to care and candour in its investigation. But a blinded and deceived heart turns men aside; otherwise they would discover, in the very fact which arms them against the belief or the influence of Christianity, a satisfactory confirmation of its divine original. "It must needs be," said our blessed Lord, "that offences come\*;" evidently meaning thereby those impediments which are thrown in the way of men's salvation, either by the doctrinal er-

rors, or the unholy lives, of his professed followers. And with this saying of our Lord, the declaration of St. Paul perfectly harmonizes, "For there must be also *heresies* (or, as it is in the margin, *sects*) among you, that they which are approved may be made manifest among you †." The prediction of St. Peter is still more explicit and particular. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them †, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of §." But while such passages sufficiently establish the perverseness of those who would derive, from the divisions subsisting in the Christian Church, an argument against the truth of Christianity; they no less clearly point out the criminality which attaches to the authors of such divisions. May this consideration have its due weight, and may all who call themselves by the name of Christ feel, more powerfully than ever, the obligation under which they are laid to "hold the faith," as our excellent liturgy expresses it, "in unity of spirit, in the bond of peace, and in righteousness of life."

The length of this digression will, it is hoped, be pardoned, on account of the importance of the discussion which it involves, and which seemed to arise naturally out of the narration. It is time that we should now advert to the means which Irenæus employed to oppose the prevailing heresies. He is said to have convened a provincial synod at Lyons, for the purpose of authoritatively condemning them; but the truth of this statement, though highly probable in itself, rests on too

\* 1 Cor. xi. 19. See also 1 Tim. iv. 1, and 2 Tim. iii. 1—9. A comparison of this last passage, particularly verse the sixth, with the ninth chapter of the First Book of the Treatise of Irenæus against heresies, will furnish the reader with a striking instance of the literal fulfilment of St. Paul's predictions on this subject.

† This expression is peculiarly descriptive of some of the heresies which prevailed in the time of Irenæus, as well as of some which have corrupted the faith of Christ in more modern times.

§ 2 Peter ii. 1, 2.

slight evidence to be admitted. Abundant testimony, however, remains of the zeal with which he laboured both by word and writing, to preserve the purity of christian doctrine from the influx of heresy and schism. These evilshad made their way into his neighbourhood, and infected even his own flock. The opportunity which he thus enjoyed of conversing with the leaders of different sects, of perusing their works, and of carefully examining such individuals as having been seduced by them from the faith were afterwards brought back to the bosom of the Church, enabled him to acquire a minute acquaintance with the precise nature and effects of the prevailing corruptions, and qualified him for the task which he was induced to undertake of writing a treatise against heresies. This elaborate work, the only work of Irenæus which is now extant, sufficiently proves him to have been a diligent inquirer, and an acute reasoner, as well as a faithful servant of Christ, and a zealous defender of evangelical truth. It was written between the year 180 and 192.

The heresies which Irenæus chiefly opposes in this volume are those of Valentinus, Basilides, Marcion, the Gnostics, &c. In reading it, one is almost tempted to regret, that he should have bestowed so much time and labour on the exposure and confutation of opinions, those particularly respecting the nature of God and the person of Christ, so absurd and monstrous, that they seem to require only to be stated, in order to their being rejected, as utterly irreconcileable to reason and scripture. We are very incompetent judges, however, of the effect which even such extravagant notions, as were then industriously propagated, were calculated to produce, on minds prepared for their reception by the debasing superstition of Pagan worship, and the wild reveries of Pagan mythology. Nor do we perhaps, in estimating the value of Irenæus's labours, sufficiently appreciate the advantages which we enjoy, in this age and nation, from the diffusion of true science, and the general circulation of the Holy Scriptures. Such, it must also be admitted, is the vitiating influence of false and corrupt principles, that, unless the impediments which they present to the reception of the truth are removed, lit-

tle or no hope can be entertained of progress in the divine life. However unpleasant, therefore, may be the task of pursuing error through all its windings, yet, when that task is performed in a christian spirit, it is unquestionably a most important labour of love. The volumes which were written two or three centuries ago, to refute the doctrine of indulgences, transubstantiation, and the other absurdities of Popery, now lie neglected on our shelves, and interest us as little as some of the discussions of Irenæus. But it must be acknowledged at the same time, that they served a most valuable though a temporary purpose, and that they conduced, in no small degree, to the purity which distinguishes the doctrinal articles of the Church of England.

In the year 196, Victor, Bishop of Rome, who had succeeded Eleutherius about four years before, and who was remarkable for his temerity and violence, revived the controversy respecting the celebration of Easter, and endeavoured, in a very imperious manner, to impose on the Churches of Lesser Asia, the custom of keeping it on the next Lord's day after the Jewish Passover, although these Churches had uniformly, though almost exclusively, maintained that it ought to be observed on the fourteenth day of the moon, whatever that day might happen to be. The Asiatic Bishops refused to submit to this imposition; on which Victor, with as much arrogance as has since been manifested by any of his successors in the see of Rome, attempted to cut them off from the communion of the Church, and circulated letters, in which he pronounced all who adhered to their error to be excommunicated. The Eastern Churches were little moved, however, by the threatenings of Victor, and they firmly but temperately justified their conduct, alleging that they ought to obey God rather than man. Even those Bishops who agreed with Victor on the point at issue disapproved of his rashness; and, anxious to preserve the peace and unity of the Church, they assembled in different places and wrote to Victor, strongly censuring his conduct, and exhorting him to pursue a more moderate and conciliatory course. Among the rest, Irenæus wrote a letter in the name of his Gallic brethren over whom he presided, in which,

though he acknowledges that the mystery of our Lord's resurrection ought to be observed only on Sunday, he yet strongly advises Victor not to excommunicate whole Churches for observing an ancient custom which had come to them by tradition. The great diversity which existed in the manner of keeping the fast before Easter, he argues, had not been permitted to disturb the peace of the Church; neither had the difference respecting Easter itself tended to prevent those of one-party from freely communicating with those of the other. In proof of this statement he adduces the example of Anicetus, the Bishop of Rome, who allowed Polycarp, while on a visit to that city, though differing from him on this point, to consecrate the sacrament in his own Church\*. Irenæus, adds Eusebius, being truly answerable to his name, thus became a peacemaker, labouring to assert and maintain the unity of the Church. And it appears, from the same authority, that he wrote not only to Victor, but to several other Bishops, in the hope of allaying the controversy which had been thus unhappily raised. When the undue importance attached to this ceremonial observance is considered, we are led to suspect that the power of vital Christianity must, at this period, have greatly declined: a suspicion which gathers strength from other circumstances.

The external tranquillity which the Church had for twenty-two years enjoyed, was at length interrupted. The Emperor Severus, who had hitherto acted with great lenity towards the Christians, began, in the year 202, a most furious persecution against them. It was at Alexandria that the storm fell with the greatest weight; but it was severely felt in other parts of the empire, and particularly, if we may believe Gregory of Tours, at Lyons, to which place the attention of the Emperor was the more likely to be drawn, as he had probably been governor of that province during the persecution which raged in the time of Marcus Aurelius. The only account we have of the transactions which took place at Lyons, in the course of this new persecution, is given by the author just mentioned; and, as it is not contradicted by any more ancient writers, it may be re-

garded as in the main authentic. He states that Irenæus having undergone several courses of preparatory torture was at length put to death, and with him a vast number of his flock. His body was obtained by Zacharias his presbyter, and buried in a vault between two Christians who had suffered martyrdom on a former occasion.

Thus died Irenæus, according to some, in the year 202, according to others, in the year 208; a man eminently distinguished by his love to God, and by his solicitude for the salvation of his fellow men. In the prosecution of this object he made light of dangers and difficulties, and was neither moved by the fury of Pagan persecutors, nor by the malignant opposition of false brethren. Though accustomed in his youth to the polished manners and luxurious softnesses of an Asiatic life, he scrupled not to leave his own country at his master's call, and to fix his abode among the rough and uncivilized inhabitants of Gaul, cheerfully conforming himself to their rude habits. Nor was it the least satisfactory proof of his humility and self-denial, of his love to the souls of men, and of his zeal in the service of Christ, that, though versed in the elegant literature of Greece, he should take pains to acquire the barbarous dialect of the people among whom he was appointed to labour, and to divest himself, as it were, of those refinements which might hinder the success of his ministry. Rare fruit of Christian charity, exclaims a pious historian of the Church of Christ†, and highly worthy the attention of pastors in an age like this, in which so many undertake to preach Christianity, who yet distinguished themselves in any thing rather than in what peculiarly belongs to their office!

The writings of this holy man will be particularly noticed in a future number.

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THE CRY OF INJURED TEXTS, NO. IV.

MR. OBSERVER,

AMONG those who have laid their complaints before the public through the channel of your publication there

\* See *Christ. Observer* for 1804, p. 522.

† Mr. Milner.

are some, I confess, whose grievances appear heavier than those which I sustain: yet, if my case be duly weighed, I know not whether it will not be found as interesting as any that have been stated. I have said that "*charity shall cover the multitude of sins*:" and I am considered by many as though I had said that *alms-deeds would purchase a title to heaven*. It is true, that this gross perversion of my meaning has, in some respects, been over-ruled for good; for many hospitals have been built; many almshouses endowed; and many charitable institutions supported, almost entirely from an idea that I would fulfil the promise in the sense in which the world at large have understood it. But while I confess this on the one hand, I must declare on the other, that all who have proceeded upon these grounds have been disappointed: and that many of them have been kept from seeking pardon through the atoning blood of Jesus, under an idea that they could purchase it for themselves. I must acknowledge too, Mr. Observer, that I look with peculiar commiseration upon those persons, because they have, in general, something amiable about them, and because there is a sense in which my words may be not improperly understood, which has some affinity to that in which they take them. But before I mention this, I will state what construction the generality of orthodox and pious interpreters put upon my words.

It is supposed then, and not without good reason, that I encourage men to cultivate a fervent love towards each other from the consideration, that that divine principle will induce them to "cover," not merely each others failings and infirmities, but even "a multitude of sins," unless there be some paramount obligation to divulge them.

Now the exercise of such forbearance is of the utmost importance; first, to the individuals themselves; for how can we expect to meet with forbearance from others, if we do not exercise it towards them? Next, to the Church of God; for how can the Church be edified, if its members do not walk together in love? And lastly, to the enemies of the Church, who certainly will avail themselves of any evil reports, and of the dissensions consequent upon them, to represent Chris-

tians as no better than themselves, and thereby to harden themselves in their iniquities.

But what can ever produce such forbearance? Nothing but a deep-rooted principle of love: and therefore I inculcate the one in order to the other: and it must be confessed, that this is a very powerful argument, and such as ought to operate with irresistible force on all who regard the honour of God, or the welfare of their fellow-creatures\*.

I come now, Mr. Observer, to state the sense in which my words may not improperly be taken, and which, as I said, bears *some affinity* to the misconstruction of which I complain.

There is, as you well know, a jealousy in the minds of men, which makes them oftentimes unreasonably averse to give to Scripture that interpretation which is most natural and obvious, lest they should thereby countenance some sentiment which they disapprove. The forced construction which both Calvinists and Arminians put on several passages of Scripture fully attests this. Now all good people abhor the doctrine of human merit: and well they may; for it is subversive of the whole Gospel, and destructive to every soul that maintains it. But we should not, on that account, be afraid to explain God's blessed word according to its true meaning. The idea, indeed, of "love covering *our own sins*" seems, at first sight, to be so palpable an error, that one cannot even hear the sentiment without being shocked. But why are we not equally shocked when we hear of being "justified by faith," and "saved by hope?" We can, in reference to those expressions, distinguish easily between faith and hope being the *meritorious ground of*

\* This sense of the words appear to be strongly supported by those words of Solomon, (Prov. x. 12.) which indeed, seem to have been expressly referred to by the Apostle, "Hatred stirreth up strife, but love covereth all sins." But it must be remembered, that the Apostles generally quoted the Septuagint translation, which gives a very different view of that passage — Μισος εγειρει τεκνος παντας δε ιε; μη φιλοει- παντας παλιν φιλια. The supposed parallelism, therefore, will not determine the point: and we are still left to collect the sense of the Apostle's words from other, and less disputable ground.

salvation and their being the *means to an end*. Let us take the same distinction in reference to "love," and there will be nothing so formidable in the idea of "love covering our own sins." Let us, at least, consider the point without prejudice, and judge according to truth.

It is certain that the Scriptures abound with expressions which mark the dependance of our future state upon the manner in which we conduct ourselves in this; and that the various offices of love, in particular, are spoken of as affecting our eternal happiness: "God is not unrighteous to forget our works and labours of love."—"Blessed are the merciful, for they shall obtain mercy."—"A cup of cold water given to a disciple, in the name of a disciple, shall in no wise lose its reward." These are strong expressions: but there are yet stronger, and such as, if uttered by an uninspired person, would be accounted heterodox in the extreme. Solomon says, (Prov. xvi. 6.) "By mercy and truth iniquity is purged." And St. Paul says, (1 Tim. vi. 18, 19.) "Be rich in good works, ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life." Our blessed Lord also says, "If ye forgive men their trespasses, your heavenly Father will also forgive you." Now take my words in the sense which I am now putting upon them, and what do they declare more than these?

Moreover the words *καλυψον αμαρτιας* much more naturally import a covering of our sins, in order to their forgiveness (compare Psalms xxxii. 1, 2. and Neh. iv. 5.) than a casting a vail over other persons' sins. And St. James may well be understood as using them in this sense, (v. 20.); for the love which we exercise in seeking the conversion of souls, *may*, and *shall*, redound to our own happiness at last. (Compare Dan. xii. 3. with 1 Cor. iii. 8.) It is further observable, that both my argument, and that used by St. James, are exceedingly strengthened by this construction of our words: whereas, by imposing another sense upon them, his words are a mere tautology, and mine, though still profitable, are greatly enfeebled.

Conscious that scarcely any thing

short of absolute demonstration will induce some good men to take my words in this sense, I beg leave further to observe, that our Lord's account of the day of judgment scarcely leaves any room for doubt respecting the true import of them: for *he makes the final sentence to turn wholly upon our present exercise, or neglect, of love*; "Come, &c. FOR; depart, &c. FOR." See Matt. xxv. 34—46.

I have made these remarks, Mr. Observer, merely with a view to shew, that it is not necessary to put any forced construction on my words, to make them agreeable to the analogy of faith. But I am not greatly concerned, whether the former or the latter sense be affixed to them, because in either view they inculcate a most salutary and important lesson. But, when they are made to subvert the faith of Christ, then I cannot but be deeply grieved, and feel extremely solicitous to plead my own cause.

There are two things of which I justly complain: the one is, that *ἀγάπη* (translated, charity) should be confined to alms-giving, when every one knows that its proper meaning is love; and that it is the most comprehensive term imaginable. Let any one read what St. Paul speaks of this term in 1 Cor. xiii. 1—7.; and he will see at once, not only that it is not to be limited to alms-deeds, but that a man may "give all his goods to feed the poor," and yet not have one grain of charity in his heart. The other thing of which I complain is, that I am made to represent alms-giving as founding a claim for pardon and acceptance with God; when, as I have just said, a man may give all his goods to feed the poor, and be no better than "sounding brass or a tinkling cymbal." And what is the natural consequence of these errors? Surely we can expect nothing but that the persons, who embrace them, will neglect real *love* in the first instance, and thus ruin their souls for ever\*; and that they will neglect the Lord Jesus Christ in the next place, and thereby cut themselves off from all hope of an interest in his atoning blood: and then they will call upon me to vindicate their conduct. I intreat you, Mr. Observer, to inform these mistaken persons, that I can never speak one word in their favour

\* 1 John ii. 9—11.

at the bar of judgment. All I can say to them is this: that, if they have "a fervent love" to the saints for Christ's sake, (which supposes that they first of all love Christ, and build all their hopes upon him, and cleave unto him with full purpose of heart), and if they live in the habitual exercise of that divine principle, they are, and shall be, beloved of God \*; and "with what measure they mete, it shall be measured to them again."

1 PETER IV. 8.

*To the Editor of the Christian Observer.*

I PERCEIVE that you occasionally admit considerable quotations from our old divines, a practice which, as I conceive, may tend materially to rectify the faults of modern divinity. The erroneous professors of Christianity in these days (I speak not of very heterodox nor of utterly thoughtless Christians, since they scarcely deserve the name) may be distributed into two general classes, the *rational* and the *enthusiastic*. I do not mean to say that there is now no medium in religion. Not a few, I trust (and they seem to be an increasing body) unite evangelical views with great wisdom and sobriety. There is, however, in human nature a strong tendency to extremes, and it happens in religion as in other things, that one extreme contributes to produce the other. A cold intellectual belief, occupying itself chiefly with the external evidences in favour of Christianity, and accompanied with a morality which is too much founded on reputation, may be considered as constituting the leading character of one party. A religion consisting principally in doctrines, and producing a course of vehement sensations which are termed experience, and which are too much permitted to become a substitute for practice, forms, in some measure, the characteristic of the other body. One source of those erroneous conceptions which prevail among the latter class, appears to me to have been a disposition, in a few celebrated teachers, to represent that degree of religious terror which is experienced by some Christians as the characteristic equally, or almost equally, of all. Both

Mr. Whitfield and Mr. Wesley inclined, as I apprehend, to this fault. The season of conversion, according to these and many other popular instructors, is almost infallibly preceded by a period of legal bondage or fear, and is also followed by violent fluctuations of mind; and according to a few who have carried such sentiments to a still greater excess, the experience of spiritual trouble of the deepest kind seems to be the best mark of having become a Christian. The opponents of a truly serious and experimental religion derive great advantage from the extravagance of their adversaries. "Christianity," say these colder religionists, "addresses itself to the understanding. It converts no man by any violent impulse. It is calm and gentle, and gradual in all its operations. It produces none of those fanatical effects which some turbulent teachers count upon as its best and most distinguishing fruits. It operates as a mild alterative." By some of these teachers Christianity is almost always spoken of in generals. It is represented as working its way by exalting the general standard of morality, by improving the common course of education, and by influencing the national manners; rather than by the regeneration of individuals. Such persons attempt, at the most, to meliorate the individual rather than to convert him, and to allure and invite rather than to alarm him. A feeling sense of the evil of sin is little known among them, and spiritual distress of every kind is ascribed by them to that terrific and methodistical mode of preaching which it is above all things necessary to exclude from the Church.

Allow me to quote to you a few passages on the topic of spiritual trouble from an author, who, while he by no means treats the distresses of the soul as indications of a fanatical divinity after the manner of some modern rational divines, cannot, as I should conceive, be deemed very methodistical or puritanical, since his known hostility to the Puritans must exempt him from that suspicion. I mean Dr. South. The words which I shall quote may possibly administer comfort to some dejected reader, and they appear to me to set the subject of religious distress in its true light.

In first speaking generally of a wounded spirit he describes it as meaning, that the soul is "deeply and

\* John xiii. 35. 1 John iii. 14. and vi. 7, 8, 12, 16.

intimately possessed with a lively sense of God's wrath for sin, dividing, entering, and forcing its way into the most vital parts of it as a sword does into the body.

In then treating of the persons who are the objects of this trouble. These, he affirms to be, indifferently, both the righteous and the wicked, both such as God loves and such as he hates. These troubles not being acts or figures of grace, by which alone persons truly pious and regenerate, are distinguished from the wicked and degenerate; but properly effects of God's anger, afflicting the soul for sin, and consequently incident to both sorts, forasmuch as both are sinners. And therefore nothing certain can be concluded of any man's spiritual estate, in reference to his future happiness or misery, from the present terrors that his conscience labours under: "for, as Cain, and Judas, and many more reprobates, have suffered, so David, and many other excellent saints of God, have felt their shares of the same, though the issue, I confess, has not been the same in both."

Dr. South, however, then insists "that, according to the present economy of God's dealing with the souls of men, persons truly good and holy do more frequently taste of this bitter cup than the wicked and the reprobate; who are seldom alarmed out of their sins by such severe interruptions; but, for the most part, remain in ease and security to the fearful day of retribution. And therefore, he says, I should be so far from passing any harsh or doubtful sentence upon the condition of a person struggling under the apprehensions of God's wrath, that I should, on the contrary, account such an one a much fitter subject for evangelical comfort, than those sons of assurance, that having been bred up in a constant confidence of the divine favour to them, never yet felt the least doubt: nor experimentally knew what it was to be troubled for sin."

In describing this distress of mind, he says, "God sometimes writes bitter things against a man, shews him his old sins in all their terrifying crimson circumstances, leaves him in the sad deeps of despair to himself and his own pitiful strengths, to encounter the threats of the law, the assaults of his implacable enemy; in which forlorn state is not such an one much

like a poor traveller losing his way at midnight, and surprised with a violent storm besides." He adds, "There is a certain hour, or critical time, in which God suffers the powers of darkness to afflict and vex those that are dearest to him. And if it could be so with Christ, who was perfectly innocent, how much worse must it needs be, when Satan, the mortal enemy of mankind, has to deal with sinners, whom it is as natural for him to trouble for sin as to tempt to it? And as it is common with him, before sin is committed, to make it appear less in the sinner's eye than really it is, so after the commission, if it be possible, he will represent it greater. When God shall leave the computing of our sins to him, where the law writes our debts but fifty, this unjust steward will set down four-score. The tempter having such a theme as the guilt of sin, and the curse of the law to enlarge upon, then shall the sinner find that he could not, with more art and earnestness, allure to presumption, than he can now terrify into despair. He that so fawningly enticed the soul to sin, will now as bitterly upbraid it for having sinned. The same hand that laid the bait and the corn to draw the silly fowl into the net, when it is once in, will have its life for coming thither.

"Satan never so cruelly insults and plays the tyrant as in this case. If God casts down the soul, he will trample upon it. He will set a new stamp, and name upon every sin. Every backsliding shall be total apostacy. Every sin against light and knowledge shall be heightened into the sin against the Holy Ghost. The conscience shall not be able to produce one argument for itself but he will retort it. If it shall plead former assurance of God's favour from the inward witness of his Spirit, Satan will persuade the soul, that it was but a spirit of delusion. And lastly, if it would draw comfort from that abundant redemption that the death of Christ offers to all that are truly sensible of their sins, Satan will reply, that to such as by relapsing into sin have trampled under foot the blood of the covenant, there remains no further propitiation for sin."

Dr. South thus beautifully describes one of the ends of God in thus wounding the spirit even of pious men. It is, he says, "to endear and

enhance the value of returning mercy: for nothing can give the soul so high a taste of mercy as the consideration of past misery. When a man stands safely landed upon the desired haven, it cannot but be an unspeakable delight to him to reflect upon what he has escaped: they are the dangers of the sea, which commend and set off the pleasures and securities of the shore. The passage out of one contrary estate into another gives us a quicker and more lively sense of that into which we pass; for as when the wicked perish, the remembrance of their former pleasures and enjoyments mightily heightens the apprehensions of their present torments; so when the righteous are re-admitted into fresh assurances of God's favour, all the former sad conflicts they had with the dreadful sense of his wrath serve highly to put a lustre upon present grace. A reconciliation after a falling out, a refreshing spring after a sharp winter, a glorious and triumphant ascension after a bitter and a bloody passion, are things not only commended by their own native goodness, but also by the extreme malignity of their contraries." But the inference of Dr. South from this subject, to which I would peculiarly call the attention of your readers, is the following—"Let no man presume," he says, "to pronounce any thing scoffingly of the present, or severely of the final estate of such as he finds exercised with the distracting troubles of a wounded spirit. Let not all this seem to thee but an effect of thy brother's weakness or melancholy: for he who was the great and the holy one, he whom God is said to have made strong for himself, he who was the Lord mighty to save, and he who must be thy Saviour if ever thou art saved; even he passed under all these agonies, endured all these horrors and consternations."

"We live in an age of blaspheming all that is sacred, and scoffing at all that is serious: God forgive us for it, and revenge not upon us those uncontrolled blasphemies, which, in the sense of all wise and good men, proclaim us ripe for judgment.

"Besides that, it may chance to prove a dangerous piece of raillery, to be passing jests where God is so much in earnest, especially since there is no man breathing but carries

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about him a sleeping lion in his bosom, which God can, and may, when he pleases, rouse up and let loose upon him, so that in the very anguish of his soul he shall chuse death rather than life, and be glad to take sanctuary in a quiet grave. But then further, as this dismal estate of spiritual darkness is a condition by no means to be scoffed at, so neither ought it to represent the person under it to any one as a reprobate or cast-away. For he who is in this case, is under the immediate hand of God, who alone knows what will be the issue of these his dealings with him. We have seen and shewn, that God may carry on very different designs in the same dispensation, and, consequently, that no man, from the bare feeling of God's hand, can certainly understand his mind."

Finally, says Dr. South, "Let no person, on the contrary, exclude himself from the number of such as are sincere and truly regenerate, only because he never yet felt any of these amazing pangs of conscience for sin. For though God, out of his unsearchable counsel, is sometimes pleased to bring these terrors upon his saints, yet in themselves they are not things necessary to make men such. God knows the properest ways of bringing every soul to himself; and what he finds necessary for one he does not always judge fit for another. No more trouble for sin is necessary to salvation than so much as is sufficient to take a man off from sin."

"It is the same God who speaks in thunders and earthquakes to the hearts of some sinners, and in a soft still voice to others. But whether in a storm or in a calm, in a cloud or in a sunshine, he is still that God who will in the end abundantly speak peace to all those who, with humility and fear, depend upon him for it."

S. P.

May it not be fairly inferred from the above quotations, that the learned and anti-puritanical Dr. South was inclined to exactly that *semi-methodistical* divinity, with which the Anti-jacobin Reviewers reproach the Christian Observer? The truth is, that almost every thing serious and experimental in religion is now thought to savour of Methodism by some persons.

To the Editor of the *Christian Observer*.

I AM the same person who wrote to you in the Summer, for the purpose of gaining some information on the nature and object of Christianity. I have to thank you for publishing my letter, but it does not appear that any of your Correspondents have condescended to satisfy my enquiries. You will, doubtless, be glad to find, that we are likely at last to succeed in another quarter. Our Cambridge friend has sent us a sheet filled in all the four corners, and we hope soon to hear from him again; I promised to transmit you his letter, when it should arrive, and at Harriet's request shall give it just as it is. May it prove as useful to others, as we think it has proved to us. I am, SIR,

Your's respectfully,  
MARGARET JOHNSON.

MY DEAR MADAM,

I HAVE read in a book of astronomy, that when a person sets himself to contemplate the heavens, he soon finds them assume a very different appearance from that which they present to a superficial observer. Of the myriads of stars, which seem to pave the firmament, few are really within the compass of unassisted sight. Let them be surveyed with accuracy and minuteness, these imaginary splendors fade away, and the spectator is astonished to discover, that he has considered as realities the unnumbered scintillations which wholly arise from ocular deception. Thus it is also with the operations of the mind: we too often imagine our ideas to be clear and our knowledge complete, when even a slight examination would convince us of the error. If this habit of self-deception were confined to material things, or to questions of mere speculation, it would be superfluous to complain: but if it extends to practical consequences; if its influence prevails in subjects of the highest importance, and in which voluntary ignorance is a crime of the first magnitude; how careful should we be to guard against its power! That this self-deception does very generally exist upon religious subjects cannot, I think, be denied. You have had a specimen of it in myself. Had any man suggested, before the conversation at your house, that my notions of Christianity were so confused and ina-

dequate; that the views of it which I thought so plain and palpable, would turn out to be no better than those of the clown, whilst he casts his vacant gaze upon the sky; I should have esteemed the assertion a libel on my understanding. Your enquiries have brought me to my senses. A certain persuasion of my ignorance assailed me before I left you; and I have, on a more minute investigation, been astonished to find, that my belief in the Gospel consisted in a bare assent to its evidence and its history. I considered morality as its principal and even its only object on earth, and had learned from it no one doctrine which could be accounted peculiar to this sacred dispensation. How is it possible that I should have lived for nineteen years (and my habits were neither idle nor dissolute) in such amazing ignorance of my own mind? There are many, I am persuaded, who thus thinking themselves wise become fools.

To gain distinction in classics or mathematics, diligence and study are essentially requisite: in every department of life, however low and mechanical, industry alone can lead to knowledge: yet in questions of the most awful and momentous concern, which regard not the opinion of man, but the judgment of God; not the gratification of a few passing years, but the interests of an immortal spirit; —in these we seem to act, as if this sort of intelligence came by intuition, or was inherited from our parents with the family estate. The first step to knowledge, my dear Madam, is a conviction of ignorance; we must become fools that we may be wise. “The\* truths of the Gospel,” as I have just been reading, “are by no means obvious; they require study, attention, meditation; all the prejudices of our fallen nature oppose them, when brought into full prospect; how dark then must be the minds of those who never” examine “them.” I will state to you, with the utmost simplicity, the progress of my enquiries. After much consideration on the subject it appeared to resolve itself into the three following questions:

1. What is our condition in general by nature and practice, and what are our prospects?

\* Vide Milner's Hist of the Church of Christ, Vol. IV. p. 73.

2. What does the Gospel require of those who avow the profession of Christianity? And

3. How is this character to be attained?

In pursuing these enquiries, I durst not rely upon my own conjectures: having seen, in some degree, what danger there is in allowing too much to our unassisted judgment, I determined to repair to the fountain of knowledge, and to derive my information from an infallible source, from the Word of God. The first circumstance which forcibly struck me in this examination, was the very humiliating account which the Scriptures record of man. I was before willing to acknowledge, on a large scale, that "all have sinned and come short of the Glory of God," (Romans, chap. iii. ver. 23.) but it never occurred to me formerly, that if we are sinners in the mass, we are sinners also as individuals; that if this sentence has passed upon all men, it has passed upon each. Now sin is not a thing nameless and indefinite, as the world seem to imagine; it is pronounced to be the "transgression of the law." (1 John, chap. iii. ver. 4.) Have we then individually offended against the commandments of God? if so, how and when? In every way and continually. The declarations of the sacred volume are not merely of a general nature; they descend to particulars, and develope sources of pollution, where I least expected them. Madam, there is scarcely a member of the whole frame which is not represented as the agent of sin. The crime may not have been committed, but the tendency is there. The Apostle, speaking of sinners, both Jews and Gentiles, affirms that "their *throat* is an open sepulchre; with their *tongues* they have used deceit; the poison of asps is under their *lips*; their *mouth* is full of cursing and bitterness; their *feet* are swift to shed blood; there is no fear of God before their *eyes*." (Rom. chap. iii. ver. 13.) And not to multiply quotations, St. James, in terms still stronger, says, that "the *tongue* is a fire, a world of iniquity; it defileth the *whole body*, and setteth on fire the course of nature, and it is set on fire of hell." (chap. iii. ver. 4.) And if we look within, how stands the account? "Their inward part is very wickedness." (Psalm v. 9.) "From within,

out of the heart of man, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man." (Mark, chap. vii. ver. 21, &c.) The Almighty warns us repeatedly, that he looks to the heart: he regards not merely the act, but the motive and principle of action; and in this view pronounces "every imagination of the thoughts of the heart to be only evil continually." (Gen. chap. vi. ver. 5.) Men may differ in appearance from each other, as much as the splendid mausoleum, which proclaims the virtues of the wealthy, from the rough stone, which records "the short and simple annals of the poor;" but they all conceal the same loathsome deposit, the mournful relics of our common nature. For sin is not an accidental evil; it is of universal dominion. "There is none, that doeth good, no not one." (Rom. chap. iii. ver. 12.) It accompanies the first dawn of our existence; we are shapen in sin, and conceived in iniquity. It acquires increasing influence with our increasing years;

"As man, perhaps, the moment of his breath  
Receives the lurking principal of death;  
The young disease, which must prevail at length,  
Grows with his growth and strengthens with his strength;"

so does this inveterate malady tend to eradicate all the principles of health, and if I may borrow the allusion, to petrify the heart.

And if this is our general condition both by nature and practice, what is our hope for futurity? Can pollution be admitted into heaven? "The wages of sin is death," (Rom. vi. 23.) "The wicked shall be turned into hell, and all the nations that forget God." (Psalm ix. 17.) An awful reflection indeed! But there is a way, by which God can be just, and yet the justifier of sinners; by which our fallen nature can rise to its original dignity, and shine with more than its original lustre. But I will not anticipate the subject. My next letter will follow the course already prescribed, and endeavour to illustrate the two questions which still remain.

I am, my dear Madam, with kindest respects to Miss Harriett, your most obedient servant, C. J. H.

To the Editor of the *Christian Observer*.

It lately occurred to my mind, that one of the principal desiderata of the present age is a plain and short instruction for young persons, and for people in the lower classes of society, on the subjects of obedience both to our civil and ecclesiastical government, and of compliance with the rite of confirmation; and that it would be a desirable thing to have such instruction admitted, for the purpose of an extensive communication, into some of our spelling-books. For it is greatly owing to a general ignorance on these points, that a spirit of sedition has gained ground among us of late years; and that many members are annually drawn off from the communion of the Church of England, by persons, who spare no pains to furnish with arguments against us such as fall under their influence. The Reverend and celebrated Mr. Jones too, in the preface to his "Essay on the Church," laments a deficiency of this kind in our Church-catechism.

When I lately communicated these sentiments to a friend he not only heard them with approbation, but earnestly pressed me to undertake the task. In deference to his judgment I took up my pen; and I thought that the most advisable method which I could pursue, was to enlarge on a part of the answer to one of the questions in our Church-catechism, and in a way of question and answer; carefully avoiding every mode of expression that might afford a just ground of offence to any.

What I have written, I now submit to your disposal, either to be inserted in your highly useful publication, *The Christian Observer*, or suppressed. If you should think it proper for insertion, as calculated to promote the cause of sound religion; you will do me a farther favour by recommending\* its future admission into the new edition of some of our spelling-books.

E.

#### LOYALTY, EPISCOPACY, CONFIRMATION.

Q. Have you not said, in answer to a question in our Church-catechism, that it is one part of "your duty to-

wards your neighbour to honour and obey the king, and all that are put in authority under him: and also "to submit yourself to all your governors, teachers, spiritual pastors and masters?"

A. I have.

Q. Why must you obey and honour the king?

A. Because he is the chief civil magistrate, whom God in his providence hath set over the people of this land, both to govern and protect them.

Q. Why must you likewise honour and obey all those who are put in authority under him?

A. Because they act in the king's name and stead; and, therefore, if I disobey them, I disobey the king whom they represent.

Q. Who are those persons?

A. They are judges, mayors, justices of the peace, constables, and the like.

Q. But what if either they or the king should require you to do any thing that is sinful, and contrary to the plain Word of God; such as sabbath-breaking, or murder?

A. I must refuse to obey: and if I am punished for that refusal, and cannot obtain redress in any court of law, I must bear it patiently for the Lord's sake.

Q. But may you not in this case resist the authority of the king, by taking up arms against him?

A. No: because St. Paul says, Rom. xiii. 1, 2. "Let every soul be subject unto the higher powers: for there is no power but of God; the powers that be, are ordained of God. Whosoever, therefore resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation." And St. Paul said this at a time when Nero, one of the most wicked and cruel tyrants, governed the Roman empire.

Q. Who are those governors you mentioned, to whom you must submit yourself?

A. They are such guardians of my person as are appointed for me, either by my deceased parents, or else by the law of the land, so long as I continue to be under age. Or, they are such masters and mistresses as employ me in their service; or those, to whom I am bound apprentice for a term of years.

Q. Whom do you mean by your teachers?

\* Which we now do.—EDITOR.

*A.* Schoolmasters and mistresses; and also those who are authorized by my parents, or by my guardians, to instruct me in any branch of useful learning, or in any kind of worldly business.

*Q.* Who are your spiritual pastors and masters?

*A.* Those who are authorized to teach me and govern me in that part of Christ's Catholic Church to which I belong.

*Q.* How do you prove it to be your duty to submit yourself to them?

*A.* The Scripture commands it, saying, "Obey them that have the rule over you, and submit yourselves." And the Scripture gives me a very good reason for it, "For they watch for my soul." Heb. xiii. 17.

*Q.* Who are they, that are so authorized in the Church of England, of which you are a member?

*A.* They are called bishops, priests, and deacons.

*Q.* It being allowed, on all hands, that there were such officers in the primitive Church of Christ, as were called presbyters, or priests, or elders, and also deacons; how do you prove that there were likewise bishops distinct from both?

*A.* While our Saviour was on earth, he acted as the great shepherd and bishop of souls. But he also "ordained twelve of his disciples that they should be with him, and that he might send them forth to preach," Mark iii. 14.; and afterward "other seventy also" on the like errand. Luke x. 1.

*Q.* But how was his Church governed, after that he ascended to heaven?

*A.* Then the Apostles acted as bishops in his stead, presiding over all the several Churches which had been gathered by the preaching of the Gospel. And they ordained presbyters or priests, and deacons, under them. And thus, as Jerom rightly observes, "What Aaron and his sons and the Levites were in the temple, such are the bishops, presbyters, and deacons, in the Christian Church."

*Q.* How long were these three orders of bishops, priests, and deacons, universally acknowledged in the Church?

*A.* For more than fifteen hundred years after Christ.

*Q.* Did the Apostles ordain the priests and deacons?

*A.* Yes; as appears from Acts vi. 6. xiv. 23. Titus i. 5. and 1 Tim. iii.

*Q.* But is it not said in 1 Tim. iv. 14. that Timothy was ordained "by prophecy, with the laying on of the hands of the presbytery?"

*A.* It is true. But they did it not without the concurrence of St. Paul. For he expressly says, 2. Tim. i. 6. that it was "by the putting on of his hands."

*Q.* Did any of the Apostles rule as bishops over any particular Churches?

*A.* Yes. St. James the Less, the brother of our Lord, was bishop of Jerusalem. And the seven angels, or messengers, mentioned in the Revelation of St. John, were bishops set over the Seven Churches there mentioned.

*Q.* How can this be proved?

*A.* From the testimony of early writers in the Christian Church.

*Q.* Who are they?

*A.* St. Clement, of whom St. Paul makes mention in his Epistle to the Philippians; and St. Ignatius, who in the life-time of the Apostles was styled, and styled himself, the bishop of Antioch. Eusebius also hath given us, in regular succession, the names of the several men who were bishops of the Church at Jerusalem from the time of St. James to his own time.

*Q.* But why do you refer to those writers on the subject, and not confine yourself entirely to the Scriptures?

*A.* Because the testimony of those writers strengthens our appeal to the Scriptures; and we do not refer to them as interpreters of Scripture, but as witnesses to a matter of fact. And if they may not be admitted as witnesses to a matter of fact, we can never prove that the writings of the New Testament are genuine; or that they were actually composed by those men whose names they bear.

*Q.* Is it lawful for you to withdraw yourself from the communion of the Church of England, after having been solemnly admitted a member of it?

*A.* No.

*Q.* For what reason?

*A.* Because I should then be guilty of that sin, which the Scripture calls schism.

*Q.* What is schism?

*A.* It is a causeless separation of myself from that part of Christ's Ca-

tholic Church, of which I was made a member by baptism.

Q. How does this appear to be a sin?

A. Because it is an act of disobedience to "them that have the rule over me;" it is making a division or rent in Christ's visible Church, Rom. xvi. 17. 1 Cor. i. 10. xii. 25.; it is contrary to the duty of "keeping the unity of the Spirit in the bond of peace," Ephes. iv. 3.; it is one of "the works of the flesh," Gal. v. 19, 20.; and the Scripture expressly declares, that all who are guilty of it are "carnal," 1 Cor. iii. 3.

Q. What is the office of a bishop, besides that of preaching the word, administering the sacraments, ordaining ministers and governing Christ's visible Church?

A. It is to confirm those persons who have been baptized, and are arrived to years of discretion. For our Church says in the rubric, which follows the order of confirmation in our prayer-books, that "none shall be admitted to the holy communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

Q. Do you deem it your duty to comply with this rule?

A. Most assuredly; because I shall hereby ratify in my own person that solemn vow, which my godfathers and godmothers made for me in my baptism. For if I had never been baptized, and were now to apply for the benefit of that ordinance, I could not obtain it; unless I made a public avowal of my repentance and faith in Jesus Christ. If, then, I would ratify what they did in my name and stead, it can only be by making that profession of theirs in my own person.

Q. But why are you bound to ratify that vow?

A. Because, by refusing so to do, I should both renounce my baptism, and the right of partaking the Lord's Supper; and, instead of thanking our "heavenly Father for calling me into a state of salvation through Jesus Christ our Saviour," I should renounce all hope of salvation through him.

Q. Why do you say, "salvation through Jesus Christ our Saviour?"

A. Because "there is no salvation in any other." Acts iv. 12.

Q. Why do you need that salvation?

A. Because in the sight of God, I am a great sinner. My sins are numberless in thought, word, and deed; and they all doom me to punishment in another world. Gal. iii. 10. James ii. 10.

Q. But will not your good works help to save you together with the merits of Christ?

A. If I have ever done any good works, they were due on their own account; and therefore they cannot atone for any evil work: besides which, there is no atonement but by the blood of Christ. And even every good work of mine is so extremely imperfect, as "not to endure the severity of God's judgment." Art. XII. And therefore, if I am not saved from punishment by Christ only, I cannot be saved at all.

Q. Is not this saying, in effect, that good works are useless?

A. By no means. Good works are highly useful, and absolutely necessary—1. Because without them I can neither glorify God, nor make my own calling and election sure.—2. Because faith, which produces them, "worketh by love;" Gal. v. 6. and "love is the fulfilling of the moral law." Rom. xiii. 10. And "they do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit." Art. XII.

Q. What is the act of the bishop in performing the office of confirmation?

A. After he has asked me, whether, "in the presence of God and the congregation, I do renew and ratify in my own person the solemn promise and vow that was made in my name at my baptism," he lays his hand on my head, and prays over me; and, on a supposition of my sincerity in what I profess, he "certifies me, by this sign, of God's favour and gracious goodness towards me;" and he solemnly blesses me in the name of the Lord.

Q. Does the Scripture afford any warrant for this practice?

A. It is a very ancient practice, and can be traced up even to the patriarchal age. For Jacob professedly blessed his two grandsons, when he laid his hands on their heads. Gen. xlvi. 9. 14. It was afterward a common practice among the Jews. Our blessed Lord himself adopted it.

Mark x. 13, 16. The Apostles did the same thing, wherever they planted a Church. Acts viii. 15, 17. xix. 6. And it is very remarkable, that although Philip the deacon had been God's instrument of converting many of the Samaritans, and had baptized them, and was even empowered to work miracles before them, yet his authority went no farther. Acts viii. 6, 7, 12.

2. What then was done in this case?

A. The Apostles at Jerusalem sent Peter and John, who "laid their hands on them, and they received the Holy Ghost."

2. Have you any farther proof to allege?

A. Yes. St. Paul, in Heb. vi. 1. speaks of "the laying on of hands" as a fundamental point in Christianity. It can, moreover, be proved from history, that it was the practice of the Church from the earliest times.

2. What benefit will you receive from confirmation?

A. I hope to be, in some measure, prepared hereby for partaking in the Lord's Supper, at which ordinance I am authorized and required in future to present myself, I likewise trust, that the prayers of the bishop, and of the faithful who are present, will be effectual in my behalf, James v. 16; that I shall henceforth be more and more sanctified by the Holy Spirit, which God hath promised to them that ask him, Luke xi. 13.; and that I shall finally be enabled to "overcome the world, and be made meet to be a partaker of the inheritance of the saints in light." 1 John v. 4. Col. i. 12.

2. Are you able to keep your baptismal vow?

A. Not of myself, or by any power of mine. For "without Christ I can do nothing." And it is God that must "work in me both to will and to do, of his good pleasure." John xv. 5. Philipp. ii. 13. God's special grace is that, which I must at all times call for by diligent prayer.

*To the Editor of the Christian Observer.*

MR. EDITOR,

As it hath come to my ears that many and very vexatious controversies have arisen in these latter days about the fundamental doctrines of the Gopsel; and all parties, taking the articles of

our venerable Church to be for them have lately been anxious to discover the opinions and sentiments of those men, who were employed in framing them; I cannot but wonder that I, who lived in the same age, should be so overlooked and my writings so much neglected. It pleased God to put it into my mind to translate the Holy Scriptures into our vulgar tongue, and to add such godly and edifying prologues and notes as I judged expedient to help the simple reader to the understanding of the same. "There thou hast such things as are dark and hid from the natural understanding, briefly touched, that thou mayest with less labour come to the knowledge of the whole; howbeit, the study to be brief would not suffer me to be so plain as I could have wished\*." Nevertheless, you will find enough said there to shew you what were our sentiments on the most important doctrines of the Gospel: and lest you should not have by you a copy of my translation (which one Rogers published after my death, under the patronage of Archbishop Cranmer, with the feigned name of Matthews in the title) I send you the few following extracts; hoping that some may see them, who have swerved from the simplicity of the faith as it is in Christ Jesus, and may be induced to enquire for the old ways from which they have so far departed.

And first, concerning the doctrine of original sin, which lies at the root of the Christian Religion, I have thus written in my prologue to the Epistle to the Romans, folio 85—"It becometh the preacher of the Gospel, first by opening the law, to rebuke all things, and to prove all things sin, that proceed not of the Spirit, and of faith in Christ; and to prove all men sinners, and children of wrath by inheritance; and how that to sin is their nature: and that by nature they can none otherwise do than sin; and therein to abate the pride of man and to bring him on to the knowledge of himself, and of his misery and wickedness that he might desire help."

In the next place, Mr. Editor, the doctrine of justification by faith will readily be received by all parties, if they may explain it in their own way; and even the disciples of Mr. Taylor, of Norwich, who seems to be the great

\* Observations at the end of Revelations.

Apostle of modern times, by the magic of their two justifications, and by understanding faith in their own sense, will find no difficulty in adopting it. I will not trouble you, therefore, with much on this head, except a few words on the nature of justifying faith. "Faith is a lively thing, mighty in working, valiant and strong, ever doing, ever fruitful so that it is impossible that he which is endued therewith should not work always good works without ceasing: he asketh not whether good works are to be done or not, but hath done them already ere mention is made of them, and is always doing for such is his *nature.*" (fol. 84.)

"Faith is then a lively and stedfast trust in the favour of God, wherewith we commit ourselves altogether unto God, and that trust is so surely grounded and sticketh so fast in our hearts, that a man would not once doubt of it, though he should die a thousand times therefore: and such trust wrought by the Holy Ghost through faith maketh a man glad, lusty, cheerful, and true-hearted unto God and to all creatures." (ib.)

"Where the Word of God is preached purely, and received in the heart, there is faith and the Spirit of God, and there are also good works of *necessity* whensoever occasion is given." (fol. 85, col. 4.)

My notions of the nature of faith you perceive are here plainly laid down, and the meaning does not depend upon the putting in or leaving out a *not*: and if any difficulty should arise to any of your readers from St. James's Epistle, this is my opinion of it: "This Epistle layeth not the foundation of faith in Christ, but speaketh of a general faith in God: that faith that hath no good deeds following, is a false faith, and none of that faith justifieth or receiveth forgiveness of sins:" I have no objection to, or difficulty in understanding, St. James's language, "For deeds also do justify; and as faith only justifies before God, so do deeds only justify before the world."

I send you these extracts the more readily, and think it will be useful to bring them to the notice of your contemporaries, because I lived and wrote long before the time when persecution drove our English divines to the continent, where they are supposed to have been a little turned in

the brain by the intoxicating draught which they took of Calvin's doctrines at Geneva. I am not obnoxious to this odium, and may therefore be heard with greater temper. If you take the trouble to read my prologue to the Romans, you will find that in my explication of the ninth, tenth, and eleventh chapters I agree in substance, and sometimes in words, with your seventeenth article; but on such deep subjects I judge it right to be very moderate and very humble; and as there be more babes in Christ who have need of milk, than such as are strong and grown up into a perfect stature, it were better, perhaps, to avoid setting before them so strong wine, at least without great caution. I was never so strongly attached to the use of particular modes of expression, nor so fastidious in expressing myself, as some are now grown; for instance, however strongly, I would exclude all human merit from having any concern in our justification, yet I do not scruple to say "the promise of Christ is made us upon that *condition* that we henceforth work the will of God, and not of the flesh. Therefore he (vide 2 Pet. i.) exhorts them to exercise themselves diligently in virtue, and all good works, thereby" (not to deserve a second justification, but in order) "to be sure that they have the true faith, as a man knoweth the goodness of a tree by its fruits;" and again in the Prologue to Galatians, "For on that *condition* that we love and work is the mercy given us." After all, the use of a term ought to depend, in great measure, on the errors of the people you have to deal with, only let it not be made a stumbling block in the way of Christian charity.

And now, O humble Christian, whosoever thou art that seekest to know what were the opinions of us whom God blessed as the means of resisting the errors of Antichrist, and who sealed the truth with our blood, "thou wilt not refuse the gifts of God which are offered unto thee by the labours of other men, whom God has endued with the most excellent gift of interpreting;" but use them as means; and yet give not credence lightly to every interpretation, but first prove the spirits, and if they confess not Christ to be come in the flesh, *that is*, that there is no manner of salvation, beside him, believe them

not, for they are the spirit of Anti-christ," and "play not the sluggard following the example of the unprofitable drone bee, who lieth only at the honey that the diligent bees gather: but contrariwise be thou a good bee; search for the sweet honey of the most wholesome flower of God's holy word. And in all this give over thyself to the teaching of God's Holy Spirit, who instructeth none but the humble spirited, and such as seek reformation of their own mis-living, and all such he instructeth to the full, making their hearts a mete temple for him to dwell in." (Vide end of *Revelations.*)

WILLIAM TYNDAL.

*To the Editor of the Christian Observer.*

I SEND you a transcript, with some slight alterations, of a short anonymous sketch written many years ago by the late Rev. Sir J. Stonehouse, entitled, "The Faithful and Unfaithful Minister contrasted."

Yours, &c.

URBANUS.

THE FAITHFUL MINISTER.

He has good ends in view when he solicits admission into holy orders. He has a genuine principle of love to God and Christ, and deep concern for the salvation of himself and his hearers. He takes no sinful, indirect, or suspicious methods to get a living, but submits himself to Providence, and is not eager to enrich himself or his family. He labours with activity in the vineyard, whatever be his station in the Church. Godliness is his gain, and serving Christ the fruit of his labours and the end of his life.

He may also be known by his doctrine.

He insists much on the depravity of human nature, and lays before his hearers their pollution, guilt, and weakness, in order to produce those convictions of their misery and danger, which form the foundation of genuine conversion.

He insists much on the necessity of divine grace, and the influence of the Holy Spirit, to enlighten the understanding and purify the heart; and directs them to pray earnestly for those blessings which the Lord Jesus is exalted to bestow.

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He preaches Christ, his person, his offices, his atoning blood, his merits and intercession, as the ground of our hope of pardon, acceptance and eternal life; yet strongly urges the necessity of moral duties and obedience, but by motives taken from the Gospel and peculiar to it.

He aims to detect the hypocrite, and expose the formalist; to convince and awaken the self-deceiving sinner. Knowing the terrors of the Lord, he displays them in all their force to persuade men. He urges every motive that may induce his hearers to search and try themselves, and he reproves, rebukes, and exhorts, faithfully declaring the whole counsel of God.

He represents religion as an inward experimental business. He recommends self-examination, secret prayer, constant watchfulness, and an habitual sense of God, in order to obtain the help of the Holy Spirit, to purify the heart, regulate the passions, and promote universal holiness.

His grand aim is to save souls. He therefore appears deeply serious, as becomes one who is much in earnest to promote the most important object that can engage the attention of a human being, and in addressing his hearers from the pulpit, he is no further solicitous to please them than as he may best edify them.

The faithful minister may also be known by the following marks.

He is in labour abundant; preaches and catechises diligently and earnestly; performs the public offices with such gravity, seriousness, and fervour of devotion, as plainly shew that his heart is in his work; and spends the remaining part of the Lord's day in prayer, reading, meditation, and *the religious care of his family.*

He is diligent in his private pastoral work. Sensible of the worth of souls, he visits his parish from house to house where he has any hopes of doing good by such visits; enquiring into their state, whether they sanctify the sabbath, teach their children, and maintain family prayer. He instructs the ignorant; gives or lends them good books; endeavours, especially in sickness, to make and cherish good impressions on their hearts; and watches for their souls as one who must give an account.

His *general temper* and behaviour are not only blameless and inoffensive, but have an evident tincture of

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piety and zeal. He is grave in his apparel and language, self-denying, meek, contented, and charitable to the poor. Religion appears in all his converse; he shuns vain company, and all the places of fashionable amusement; and makes it his governing aim to adorn the doctrine which he preaches, and to shine as a light in the world.

He treats his clerical brethren with respect and kindness. He is peaceable and moderate, loves those of every denomination who are peaceable and pious, and wishes success to their labours. He rejoices that Christ Jesus the Lord is preached and souls are saved, though by men of different sentiments and persuasions from himself.

#### THE UNFAITHFUL MINISTER.

He enters into holy orders, either from necessity or sloth, or from ambition and covetousness.

He flatters the great and the rich, be they ever so irreligious, in order to get preferment; and courts their patronage by soothing them in their vices, by espousing their political measures, or by mean compliances, that are utterly inconsistent with the dignity of his office. To shew himself approved unto God, *a workman*, is no part of his study. Gain is his godliness. He serves not the Lord Christ, but his own belly; and makes it his main care to get as much of this world's goods, and live as *much at ease as he can*.

He may also be known by his doctrine.

He dwells much on the dignity and perfection of human nature, nor will he allow that all men stand in need of *conversion*; and addresses himself to all his hearers, excepting those who are notoriously wicked, as if they were real Christians and heirs of heaven.

He dwells much on the power and will of man, denying, or seldom mentioning the aids of the Holy Spirit. He extols the merit of our own works, and thus leads men to expect salvation as the reward of their own imperfect obedience.

He seldom mentions Christ, or only as a teacher of morality. He recommends virtue from such motives as are found in the writings of Heathen philosophers, nor do his sermons abound in Scripture quotations. The faith

which he preaches is an assent to the truth of Christianity, without relying on the merits of its blessed author, and deriving strength from his Holy Spirit.

He dwells on mere external forms and duties, such as coming to Church, receiving the sacrament, being decent, honest, and occasionally charitable. But he is very superficial in his views of the evil and danger of sin; he prophesies smooth things, and avoids what would alarm and terrify.

He reduces the standard of religion to the inadequate conceptions of nominal Christians. He says little of inward religion, and those secret affections and exercises of which the divine persons of the glorious Godhead are the immediate objects. Self-denial, the crucifixion of the flesh, humility, and non-conformity to the world, are seldom urged by him, or at least in such vague and indefinite terms, as neither to give offence nor create uneasiness in the breast of his hearers.

His chief solicitude, if he have any solicitude at all, is to display his learning or his eloquence, or to amuse his hearers with something curious and entertaining; but on the most important topics he is either silent, or cold and lifeless; in other words, *he does not appear to be in earnest*.

The unfaithful minister may also be known by the following marks.

He does as little as he can without laying himself open to censure and punishment. He is short, slight, and superficial, in his public work, careless how it is done, soon weary of it, and glad when it is finished, and spends the rest of the Sunday in vain company and conversation.

He is careless about private inspection and instruction. When he visits the sick, he hurries through the form without any serious warm addresses to their conscience. His conversation with his parish savours of the world, and earthly things, and he seeks not *them* but *theirs*.

He loves sports and amusements, and is oftener seen in the assemblies of the vain than in the Church. His dress too often bespeaks the vanity and levity of his mind. He loves the company of the sensual and gay; or, if his behaviour is regular and decent, there appears little of a devotional zealous spirit in him, and he spends

that time in literary amusement or idleness which should be employed for the service of his flock.

He often censures in public, and sneers in private, at those of his brethren who have more piety and zeal than himself: calls them Enthusiasts,

however rational they may be, or Methodists, however unconnected they may be with persons of that description, and does what he can to injure their characters and lessen their esteem and usefulness.

## MISCELLANEOUS.

*To the Editor of the Christian Observer.*

OBSERVING in your No. for Sept. 1804, a paper relating to the *Great Council of the Jews* said to have been held in the Plain of Ageda in Hungary, in the year 1650, I was led to pay a particular attention to that subject, and to the manner in which it has been handled by your correspondent. He seems to place no small reliance on the authenticity of *Samuel Brett's Narrative*, which has been inserted in the *Phœnix*; as it has also in the *Harleian Miscellany*, the *Bishop of Clogher's Dissertation on Prophecy*, and several other publications. Of the credibility or authenticity of that narrative, however, I never could find sufficient or satisfactory evidence. It always appeared to me in a suspicious light, and unworthy of credit: nor has the paper, which has now made its appearance in your respectable publication, contributed in the least to remove my doubts or lessen my unbelief. Trusting that you, Sir, will readily admit that the case still requires further investigation, I have presumed to put together a few additional thoughts, which, I hope, will find admittance into one of your future numbers. I think they will shew very clearly the inconclusiveness, invalidity, and futility of your correspondent's arguments, as well as that those who disbelieve the said narrative have very good reason for so doing.

That narrative, Sir, appears to have been first published in the year 1655, in a quarto pamphlet, *printed at London, for Richard Moon, at the Seven Stars, in St. Paul's Church-yard, near the great north door*. The celebrated Rabbi *Manasseh Ben Israel*, the most learned and eminent Jew of the age, was in London, I think, at the same time: and so far was he from admit-

ting the truth of the narrative, that he publicly denied it, and represented it as an absolute and abominable falsehood. This may be seen in his *Vindiciae Judaorum*, which was printed in London the very next year. In that publication he sadly complains of falsehoods concerning the Jews in this country, during his negotiation here. Such as *their having purchased St. Paul's CHURCH for to make it a SYNAGOGUE, notwithstanding it was formerly a temple dedicated to Diana.* "And many other things," says he, "have been reported of us that never entered into the thoughts of our nation: as I have seen a FABULOUS NARRATIVE of the proceedings of a Great Council of the Jews, assembled in the Plain of Ageda in Hungary, to determine whether the Messiah were come or no." This, you see, Sir, is an absolute denial of the fact:—and this denial made so soon after the publication of the narrative, and on the very spot where it had been published, would irresistibly compel those who had any concern in it to stand up in its defence, if they were honest men, or had any thing to offer in proof of its authenticity. But as no attempt of the kind appears to have been made, the author, publisher, and all the abettors of the narrative remain in perfect silence on the occasion, I think we may very safely conclude, that it was totally destitute of truth, and nothing but a mere and barefaced fabrication like many other idle tales that were in circulation about the same time.

Had the narrative been true, how easy must it have been for the publisher to produce his proofs, especially as the author, whose name is said to be *Samuel Brett*, pretends that he was actually present at the assembly, together with a great number of other Christians and strangers? Indeed, if

such an event had really taken place, it could not have been unknown to such a man as Manasseh Ben Israel, nor would he, in all probability, have been absent on such an occasion.

The narrative says, that the council consisted of about three hundred members, all Rabbis, it seems, called together from various parts of the world, to examine the Scriptures concerning Christ. Besides those Rabbis, there were present also, as we are told, *several hundreds* more of the same nation, who, as they could not by record prove themselves to be Jews, or dispute in the Hebrew tongue, were not admitted members of the council, but were obliged to stand without, beyond the rail or partition-fence, among a great crowd of Gentiles of different nations, consisting of some *thousands*. The assembly, moreover, is said to be held with the permission, consent, and approbation of the King of Hungary, the Turk, and the Pope; the latter of whom, (who could be no other than *Urban the VIIIth.*) had sent six of his clergy to assist at the council. All this, Sir, I should think, must be abundantly and superlatively *improbable*; but, supposing it all to be true, must it not be obvious to every one, that all the leading men among the Jews and Gentiles all over Europe, and especially in such a place as London, must have known of it long before the year 1655, when the narrative was published; so that no man could have contradicted or denied the report, as the learned Rabbi did, without running the risk, and incurring the disgrace, of immediate detection?

The narrative informs us further, that the council, before it broke up, agreed upon having another meeting of their nation *three years after*, (i. e. in 1653,) which was two years previous to the time when the narrative made its appearance; and yet not a hint is there given about that second meeting or council having actually taken place, although the author, in his account of the conclusion or breaking up of the first meeting, very gravely expresses his full intention to attend in person at the other.

In fine, Sir, I cannot discover in or about this narrative any mark at all of truth or credibility: and, in my opinion, the silence of *Basnage*, the suspicion of *Jortin*, and of the authors

of the *Acta Eruditorum*, and, above all, the flat and unqualified denial of *Manasseh Ben Israel*, must render it totally unworthy of the smallest degree of credit or acceptation. Its being inserted in the *Phoenix* can make nothing for its authenticity; for the *Vindiciae Judæorum*, in which the whole story is contradicted and exploded, is also inserted in the same work. It is probable, that the editors of that valuable publication viewed it rather as a *curious* than an authentic narrative. The same may be said of the *Harleian Miscellany*, in the first volume of which it is also inserted. If the writers of the *Universal History*, as well as the learned *Bishop of Clogher*, *Mr. Whitaker*, *Mr. Richards of Oxford*, and others, believe it to be authentic, that will by no means amount to a proof of its being so. Learned men, as well as the unlearned, are often too ready to give credit to groundless reports, especially when they happen to suit well any particular purpose.

Having now done, for the present, with the afore-mentioned narrative, I beg leave to subjoin another, and a cotemporary Jewish story, no less curious and remarkable; and which, as far as I know, or recollect, has remained hitherto *uncontradicted*, if not unsuspected. It is related by a French author, of the name of *Raguenet*, in his *Hist. d'Oliver Cromwell*, p. 290, and quoted in an anonymous English tract, which bears the title of "An Answer to a Pamphlet, entitled, *Considerations on the BILL to permit persons professing the JEWISH Religion to be naturalized, &c.*" second edition: reprinted by the citizens of London, 1753. The story is as follows:

"About the time Rabbi *Manasseh Ben Israel* came to England to solicit the Jews admission, the *Asiatic Jews* sent hither the noted Rabbi *Jacob Ben Asahel*, with several others of his nation to make private inquiry, whether *Cromwell* was not that *Messiah* whom they had so long expected; which deputies, upon their arrival, pretending other business, were several times indulged the favour of a private audience from him; and at one of them proposed buying the *Hebrew* books and manuscripts belonging to the University of *Cambridge*, in order to have an opportunity, under pretence of viewing them, to inquire amongst his relations in *Huntingdon*.

shire, (where he was born) whether any of his ancestors could be proved of Jewish extraction.

" This project of theirs was readily agreed to, (the university being at that time under a cloud, on account of their former loyalty to the king); and accordingly the ambassadors set forwards on their journey. But discovering by their much longer continuance at *Huntingdon* than at *Cambridge*, that their business at the last place was not such as was pretended, and by not making their enquiries into Oliver's pedigree with that caution and secrecy which was necessary in such an affair, the true purpose of their errand into *England* became quickly known at *London*, and was very much talked of, which causing great scandal among the *saints*, he was forced suddenly to pack them out of the kingdom, without granting them any of their requests."

There is another, Sir, of the stories of the same period, which ought not here, I think, to be left unnoticed. It is not, indeed, properly a *Jewish* story; but is nevertheless a very remarkable one; and is, by no means, beside our purpose, or what may justly be styled irrelevant. It is related in a letter written in the reign of *Charles the Second*, and said to be still preserved in the Bodleian Library at Oxford, *without the signature*. A copy of it may be found in *Seward's Anecdotes*, Vol. I. and is as follows:

" SIR,

" In pursuance of my promise I have sent you the story you desired of me when I saw you last. Sir, after the late king was beheaded (if I mistake not) Latham House, which belonged to the earl of Derby, (who was also beheaded at Liverpool) was surrendered to my Lord Fairfax, upon promise of having quarter; at which surrender my father, being in the house and chaplain to the Earl, was taken prisoner with the Earl of Derby's children, who were imprisoned in Liverpool goal, where he was kept close prisoner in the dungeon, though the rest were permitted the liberty of the gaol-yard; where, I believe, he would have lain till the king's return, or till death had set him at liberty, if it had not been his fortune to have been freed by the following accident.

" The Patriarchs of Greece hearing of the unparalleled murder of our late

king by his own subjects, sent one of their own body as an envoy over here into England, and his errand was this: to know of Oliver Cromwell, and the rest, by what *law*, either of *God or man*, they put their king to death. But the Patriarch speaking no language but the common Greek, and roaming without an interpreter, no one understood him; and though there were many good Grecians, (whose names I have forgot) brought to him, yet they could not understand his Greek. Thereupon Lentale, who was speaker to the House of Commons, told them that there was in prison one of the king's party that understood the common Greek, who would interpret to them what the Patriarch said, if they would set him at liberty, and withal promise not to punish him, if what he interpreted out of the Patriarch's words reflected upon them; which last they were forced to do, though much against their will. At last the day was set for the hearing, where were present Cromwell, Bradshaw, and most of the late king's judges, if not all. When the Patriarch came, he wrote in the common Greek the aforesaid sentence, and signed it with his own hand; after which my father turned it into our Greek; which when it was written, he did (though with much ado) understand and set his hand to it. Then my father turned it into Latin and English, and delivered it under his hand to Cromwell, that that was the business of the Patriarch's embassy; who then returned him this answer, that he would consider of it, and in a short time send it their answer: but after a long stay, and many delays, the Patriarch was forced to return as wise as he came. Upon the Patriarch's departure, they would have sent my father to prison again, but Lentale would not let them, saying, that it was their promise that he should be at liberty; whereupon they sent for him, and commanded him to keep the Patriarch's embassy private, and not to divulge it upon pain of imprisonment, if not death. Then Lentale made him preacher of the Rolls, and my father bought chambers in Gray's Inn, which chambers he afterwards parted with to Mr. Barker, who now has the possession of them. This is the relation which I have heard my father oftentimes tell; and to the best of my knowledge, I have neither added nor diminished any

thing." So ends this notable letter which I give verbatim et literatim.

If I am asked, why I should wish these two stories to accompany the preceding observations on Samuel Brett's narrative, concerning the Great Council or Congress of the Jews in the Plain of Ageda? I answer, because they appear to me very material in the investigation of the question about the authenticity of that narrative: for if that must be admitted as authentic, so also ought these; or if these should be rejected as fabulous, so also, of course, ought the other, for they appear all to stand on similar foundations.

WE will not venture to say that the following picture, as it respects some particular individual, is overcharged: but we have no scruple in saying, that its application must be very limited. We think it proper, however, to insert the letter, notwithstanding the doubt which we have expressed, as it may serve, not only to correct such gross improprieties as are there noticed, should they really exist, but those also which resemble them even in a slight degree.

*To the Editor of the Christian Observer.*

THE attention which you have shewn to your female correspondents encourages me to address you on a subject, in which, at this time, I feel myself deeply interested.

Some few years after my marriage with a country gentleman of good fortune and respectability, it pleased God, by means of a lingering indisposition, aided by the conversation of a pious and judicious friend, to open my mind to far different views of religion than I had before entertained. I had always been taught to respect religion, and had been duly observant of its ordinances. But I now found, that while I had been maintaining the form, I had been destitute of the power of godliness. It is not, however, my intention to enlarge on this part of my narrative. Suffice it to say, that I was gradually led to value more justly, and embrace more cordially, the peculiar doctrines of the Gospel.

My husband is a man of a well-cultivated mind, and amiable dispositions; but, like too many other per-

sons of a similar character, he unhappily imbibed an early prejudice against every thing which *the world* calls *Methodism*: a prejudice, which was considerably strengthened by some offensive singularities, which he had at times witnessed in people who pretended to more religion than their neighbours. It was no wonder then that he should disapprove of the change in my sentiments. Nay, I soon discovered that my new opinions in religion were highly displeasing to him; and that he was disposed to treat them with a degree of severity wholly foreign to his general character. This discovery gave me great uneasiness: and I was, for some time, at a loss what line of conduct to adopt. Having no person whose counsel I could ask (for my friend was removed into a distant part of the kingdom) I prayed, read my Bible, and meditated much. In the use of these means I was led to see, that as I ought not to oppose my husband's prejudices, so I should endeavour to conciliate them: that it should be my object, by an increased attention to every part of my conduct and temper, to evince the power and excellence of the principles which I professed, if happily he might be brought to perceive his error; and so "without the word be won by the conversation of his wife."

In dependence on divine aid, I steadily entered on this plan: and a circumstance soon occurred, which, for a time, put my resolution to the trial, but proved in the issue the great advantage of adhering to it. We had been accustomed to consider ourselves fortunate in having for the rector of our parish a clergyman, whose manner of performing the service was solemn and decorous. His discourses, however, while they enforced the practice of external morality, seldom brought into view the peculiar doctrines of Christianity; and when these were brought forward, they by no means appeared with that prominence and distinctness to which they are entitled. I could not but regret this defect. Now it happened that within a short period of the time of which I am speaking, the curacy of a neighbouring parish had been undertaken by a young man, whose preaching was reported to be such as coincided with my sentiments, but whose zeal had already procured to him the usual appellation

of Methodist. In my state of mind at that time, I could not but wish to attend occasionally at this gentleman's Church: and since we had no afternoon sermon in our own parish, it occurred to me that, without any impropriety, I might in this respect gratify myself. I therefore ventured to make the proposal to my husband: but I immediately perceived how much it disconcerted him. He did not, indeed, absolutely declare his disapprobation of my project; but he expressed himself in such terms as to leave me in no doubt how unpleasant it was to him. For a short time I experienced a severe struggle between inclination and duty: but the latter finally prevailed; and I was enabled to persevere in my former good resolution. To attend on the preaching of the word is, indeed, one of the appointed means of grace; and as I felt that I stood much in need of instruction, I could not doubt but that the preaching which I was desirous of attending would be profitable to me. On the other hand, however, I reflected that the means of grace are *only* means: that it is the divine blessing alone which renders them effectual: and that if, from a sense of duty, I should forego the probable advantages to be derived from the use of *one* of these means, I might reasonably hope that a diligent improvement of the *rest* would leave me no loser by the sacrifice I was making. These reflections determined my conduct. I took an early opportunity of acquainting my husband, that since I perceived my project did not meet with his approbation, I should with great readiness desist from the prosecution of it. You cannot conceive, Sir, how much reason I afterwards had to be satisfied with what I had done: for from this time I thought that I could date the commencement of a disposition less unfavourable to my religious views.

But not to dwell any longer on these particulars, I will only add, that by a similar conduct, steadily persisted in for the space of two years, very considerable progress was made in removing my husband's prejudices, and I had the satisfaction of seeing many important points accomplished. Family-prayers were established, in which my husband himself always officiated. He would frequently attend

me to a Sunday School, which I had promoted in the parish and express his approbation at my mode of proceeding, and take an interest in its success. He had even proceeded so far as to peruse, with much attention, some books which I had watched my opportunity of putting into his hands: and not more than three weeks since he jocularly told me, that if I still retained my inclination for a visit to the neighbouring Church, he did not know but that he himself might some day accompany me thither.

Such was the state of our affairs, when the event which gave rise to my present letter occurred. My husband, on returning home one afternoon, informed me, with an appearance of satisfaction, that our rector, being obliged unexpectedly to leave home, had procured for the ensuing Sunday the assistance of a clergyman who happened to be on a visit in the neighbourhood, and who he thought would exactly suit my taste. I could not conceal the pleasure which this intelligence gave me. With this clergyman's general character, as a zealous minister, and distinguished preacher, I was well acquainted: and I speedily anticipated in imagination all the delight and improvement which I should receive from his discourse. It was chiefly, however, on my husband's account that I rejoiced. The clergyman's mild, correct, impressive, grave, and persuasive manner (for such I had no doubt would be his manner, though I had never heard him,) would, as I trusted, finally dissipate every remaining prejudice, and fully reconcile my husband to that mode of preaching, against which his prejudices had been so strong.

Occupied with these thoughts I impatiently awaited the arrival of the wished-for morning: when full of expectation, I entered the Church, already filled with a congregation far exceeding the usual number.

Theodosius, for so I will call the clergyman, read the prayers rather indistinctly, and in too low a voice, and, on the whole, they did not appear to greater advantage in his hands than in those of our rector. The Liturgy of our Church had long appeared to me so spiritual a composition, so congenial to the wishes and feelings of the true Christian, and so calculated to elevate the affections, that I

heartily wished he had more clearly marked his sense of its importance. I still hoped, however, that the excellence of his sermon, though delivered, perhaps, like the preceding part of the service, with too little energy and pathos, would make a favourable impression on the mind of my husband. My heart beat when he ascended into the pulpit. Had I known what was to follow, my feelings would have been far more acute, but from a very different cause. For, on a sudden, Theodosius was become quite a new man. His voice was now elevated to a pitch which penetrated with facility every corner of the Church. Instead of the listless manner displayed in the desk, all was life, and energy, and action. In short, the contrast was too striking not to impress the mind with a conviction that the sermon was regarded by the preacher as the main object for which we were assembled.

He delivered, it is true, an exceedingly good discourse: the arrangement was good, the doctrines were sound, and the discharge of moral duties was distinctly stated and strenuously urged. But then it was delivered in tones of voice, and with gestures so violent, not to say extravagant, as, in my judgment, were calculated to hinder the effect of the best sermon that was ever preached. Energy, tempered by that grave and sedate deportment, that mild and persuasive manner, which I had learned to consider as essential in the christian preacher, would have pleased my husband as well as myself. But the energies of Theodosius had little or no temperament of this kind, and I could see scarcely a trace of some of the most important features in the portrait of a minister of Christ, which is drawn by the masterly pen of our great modern poet Mr. Cowper, who describes him as "simple, grave; plain in manner, decent, modest, chaste, and natural in gesture." I knew not how to sit, nor where to look. Once, indeed, I ventured to raise my eyes upon my husband's countenance, where I too plainly read the confirmation of my fears. Scarcely could he suppress his impatience. My heart sunk within me at the sight: nor ever do I remember to have experienced a relief equal to what I felt, when the congregation was dismiss-

ed. Silent and dejected I returned home. My husband saw my confusion, and kindly spared my feelings: nor has a syllable ever passed the lips of either of us on the subject of the sermon.

And now, Mr. Editor, as a Christian Observer, tell me, is Theodosius a fair specimen of evangelical clergymen? Surely it can never be: surely it cannot be, that many of those who dispense the word of life, can injure the sacred cause in which they are engaged by so preposterous a conduct. Theodosius must be almost a solitary instance of such egregious want of judgment. Surely Theodosius must himself be sensible of his error, if it were once plainly set before him. May this letter then, through the medium of your publication, fall into his hands! May it remind him that his *manner*, both of reading the prayers and preaching the Gospel, is a most likely way to strengthen prejudice, to bring a reproach upon religion, and to give an occasion to those who are disposed to sneer and blaspheme. I am informed, on good authority, that in his own pulpit Theodosius is, in general, sober and temperate. Does he imagine that, when in another pulpit, he must make the most of the opportunity he possesses of addressing a congregation of strangers, by giving way to such unmeasured vehemence and such revolting extravagances? If he conceives this to be the way to make a proper impression on those who, as he may justly think, seldom or never hear plain Gospel truths, he is much mistaken. Impress them, indeed, he will, but I am persuaded that the impression will be very unfavourable to the cause he has at heart. The effect on a great part of his congregation, if not on the whole, will be the very reverse of his wishes; and instead of being humbled and softened by his discourse, they will go away hardened and confirmed in their opposition to the truth. Such at least has been the effect which I have to deplore on my husband. His former prejudices are revived in all their force: enthusiasm is still more inseparably than ever connected in his mind with the profession of evangelical principles: and, in short, I have the work, which I had thought almost completed, to recommence, and with greater difficulties in my

way than before. Pity and encourage me, Mr. Editor; and, if you feel it necessary, give me counsel and reproof, which will be thankfully received by your constant reader and admirer,

SERENA.

*To the Editor of the Christian Observer.*

I AM a young man rather unacquainted with the world, and of a shy disposition, and I find myself under a perplexity which I beg leave to state to the Editor of the Christian Observer.

I lost my father when I was a child, but my mother, who, as I can assure you, is very moral and religious in her way, and is as much attached as yourself to the Church, took great care of my education. There were, however, two things which she was always pressing upon me; the one, that I would avoid the shocking vice and wickedness of the world; the other, that I would take care, at the same time, not to be a Methodist; for the very name of Methodist, as she would often say, was offensive to her.

I can assure you, Sir, that I have laboured hard to fulfil both these precepts of my mother; but as I occasionally find great difficulty in reconciling the duties which they involve, I have resolved to state to you the extreme hardship of my case in the hope that both I, and others circumstanced like myself, may receive the compassionate attention and advice of some of your numerous correspondents.

I hope, Sir, that it will be no diminution of my claim to your notice that I am a person in middling life. Having been intended to be placed out as a clerk in a merchant's counting-house, I was sent, at the age of sixteen, to an academy where young men are perfected in arithmetic. Here my difficulties commenced; for you cannot think how profane, as well as loose, I found the conversation of many of my companions. Now in this you know, Sir, that it was impossible for me to join, without violating the first precept of my mother; and yet, I assure you, that merely by observing rather more than ordinary gravity when improper things were uttered, and by occasionally express-

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ing my serious disapprobation of such language, I had the misfortune to be termed, by one of the looser lads, a Methodist, a name which, in consequence of my repeatedly acting the same part, was applied to me by a great number of my school-fellows. Finding this to be the case, and considering the appellation to be both unpleasant in itself, and particularly disagreeable to my mother, I made an attempt or two to exempt myself from it; and thought that I had in part succeeded. For example, I went one night to a supper party at a tavern, in the hope of thus retrieving my character. I will not explain to you, Mr. Editor, how much embarrassment I suffered, when I found how very far it was expected that my good fellowship should carry me. Suffice it to say, that though my conscience smote me for seeming, by my silence, to approve too much of some conversation which I witnessed, my friends perceived that I was not altogether of their party. By way of being agreeable in another manner, but at less expense to my conscience, I consented, a few weeks after, to go with some of the same friends to the theatre, a place where I knew that I could only be expected to sit still as a silent spectator. I fancy, Mr. Editor, that the play was an unfortunate one, for I heard in it many oaths, and some licentious allusions which were very shocking; on the occasion of which one of my companions (the very lad that first fastened on me the name of Methodist) always burst out into a good laugh, and evidently enjoyed a great triumph over me. I should mention, by the way, that my mother reckons a good play to be a very moral thing, and by no means forbid my going in moderation to the theatre. She thought, indeed, that the pleasure of the occasional sight of a comedy was the due reward of my exemplary religion and virtue.

Having both accompanied my friends to the theatre, and having also once been with them at the tavern till half past twelve at night, though not till three in the morning as they wished me to be, I now conceived that I had tolerably well repaired my character. I therefore gathered courage, and took occasion, now and then, to assert in public that I was not a Methodist; and one day, in the presence of those very lads who had endeavoured

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to fasten the nickname upon me, I remarked that my mother had a particular enmity to Methodism, and that I was exactly of her opinion. "But does not your mother read prayers every day to her family?" said a young graceless boy, who had happened to call on me one day, when we were all at our family devotion. I was a little disconcerted at this unexpected question—"and," (added another boy,) "does she not make you read the Bible to her every morning before she lets you quit her apron strings?"—"How often do you go to chapel on Sundays?" said a third. I felt that I could give a bold answer to this last question, and therefore affirmed loudly that I never went to chapel. "How often do you go to Church?" I stood silent. "Twice at least I suppose?" I was forced to admit that both my mother and myself attended afternoon as well as morning service, a practice which, to my no small surprise and mortification, seemed to be considered as an indication of being much more religious than common, and therefore also more religious than any one need to be; and this excess of religion appeared to be unanimously regarded as a shrewd sign of Methodism.

When I left the academy, my simplicity led me to hope that I should now be able to act a religious and moral part, and to fulfil, in this respect, the wishes of my mother; and that I might, at the same time, escape the name of Methodist. "Of my young school-fellows," I said to myself, "some few were loose and many others giddy, and boys are apt, from the mere love of merriment, to nickname every body. But men are more grave and considerate; they know the value of religion; and the great majority at least will approve of the strictness of my morality."

One of my first employments was to attend the weighing of goods at the quays, and to watch that no fraud existed. Having, on one occasion, observed a practice which, though rather common, I thought unfair; and having in my simplicity gone and mentioned it to my employer, the person charged by me had the cunning immediately to affirm, that he was sure I was one of those who were righteous overmuch, and, though he knew nothing of my character at school, he ventured, as he was de-

fending himself to my master, expressly to say that he should not be surprised if I should prove, on enquiry, to be some illiberal Presbyterian, or some narrow-minded Puritan, or some sanctified hypocritical Methodist. Happily for me, my employer knew nothing of those religious strictnesses which I have noticed, and therefore my character, in this instance, escaped further censure. In a short time afterwards my reputation was nearly ruined, and, what was still worse, my poor mother's heart was almost broken with grief; for she fancied that I now was really turning Methodist. The case was this. My fellow clerks were not very nice in their morals; for, my employer often sleeping out of town, these young men wandered wheresoever they pleased when the hours of business were over, and commonly went to the playhouse. My mother, I am persuaded, had no idea of the scenes which a party of young men witness in going thither, nor does she suspect the character of our London youths in general; a point by the way on which my natural shyness forbid my talking freely to her. To cut short my story, I, who began to perceive the vices of the town, and the temptations to which all young men, who are not extremely strict, are subject, had resolutely avoided accompanying any of my fellow clerks either to the play, the tavern, or other public places of amusement; and I moreover pursued an ancient practice of our family, taught me by my mother, that of daily reading a chapter of the Bible. Now it happened one evening that my young friends, not being able to gain admission into the theatre, returned home at an unexpectedly early hour, broke suddenly into my room, and caught me in the very act of turning over a page of the New Testament. In vain did I intimate that I only followed an old family custom. My friends evidently thought the occupation very strange, and a certain degree of formality in our intercourse, from this time, followed. We continued, indeed, to treat each other with civility, and even with respect, but it was now plainly understood, on both sides, that there was a rooted difference between us. Indeed, I disagreed with them upon many topics of conversation, as well as several points of con-

duct; and my fellow-clerks, being occasionally wounded by the indications of my being stricter than they, fell at last into a habit of explaining the whole of this difference by the concise and convenient means of denominating me a Methodist.

The rumour of my being a Methodist was spread on every side, and, as I before intimated, it reached the ears of my dear mother. What was to be done? Conceiving the Methodists to be skilled beyond herself in points of doctrine, she resolved to employ a clergyman to talk to me; and finding that I had, exactly like the Methodists, taken up some prejudices against the playhouse, a circumstance which strongly confirmed her suspicions, she resorted to a divine whose wife and family went often to the theatre, and who himself, for the sake of compliance and good humour, occasionally accompanied them. I am almost ashamed to tell you, Mr. Editor, how strongly prejudiced I was against this clergyman, on the ground of my knowing that he so much approved of the playhouse. To my great surprise and relief, however, he began by being very grave with me. He commended my regard to morality and religion, and appeared a greater enemy to vice than I had assumed him to be. He concluded, however, by warning me not to carry things too far, and observed how universally I should not fail to be esteemed, if I would but take care to maintain the character of a virtuous young man, without running into any thing which bordered upon Methodism.

I replied, by telling him how wicked I had found the world to be, and how little praise I had hitherto obtained by my religion and morality. Here, however, the frankness of my communications was a little checked by my perceiving that he thought I was overstating facts; "For," said he, "I know one of the young men whom you esteem so vicious, and I have always found him very well behaved when he is in my presence. I am inclined to think, therefore, that you make people to be a little worse than they are; and perhaps," added he, "you are not sufficiently affable and yielding to your company."

On the whole, however, since I declared that I had never been among the Methodists, my way of defending myself seemed to make some impres-

sion on him. I should observe, that my reverend friend, by way of shewing that he came as a man of religion and piety, left with me a printed sermon, "On the Duties of the Young," written, as he told me, by Dr. Blair: and he accompanied it with a small tract against Methodists, which he assured me was extremely excellent.

I read both his little books with much attention. By the one I was confirmed in my dislike of the Methodists: but, by some passages of the other, I was left in much the same difficulty into which I had been led by the conversation of the friend who gave it to me. The sermon recommended "moderation, vigilance, and self-government." It urged "piety to God and reverence for all that is sacred;" as well as a variety of moral duties: but it also told me, that by "pursuing that wise and steady conduct" which it described, "some men attained *distinction*, while others forfeited their advantages." "Bad (said the sermon) as the world is, respect is always paid to virtue." "Whether science or business or public life be your aim, virtue still enters for a principal share into all those great departments of society. It is connected with eminence in every liberal art, with reputation in every branch of fair and useful business, with distinction in every public station."

Alas, Mr. Editor, how has this passage bewildered me! I doubt not that, where the gentleman who wrote the sermon lives, virtue is exactly as he says, universally respected; but I assure you, Sir, that where I have lived, it is impossible to be very virtuous without being called a Methodist; and to be a Methodist, as you well know, is not the road to distinction and preferment.

But I shall proceed to explain this point by some further illustrations. I have now been somewhat tossed about in life, and, in consequence of circumstances which it is not necessary to explain, have fallen into a variety of situations both in town and country. I became a volunteer at the beginning of this war; for I am as true to the King, as I am to the Church: and, because I was conscious that I knew nothing of my exercise, and imagined the enemy to be immediately approaching, I made no difficulty of drilling, with the rest of my

corps, on Sundays, although, in consequence of it, I missed the afternoon service. When, however, I grew perfect in my exercise, and understood the danger of invasion to be less pressing, I declined any longer to join my brother volunteers in the Sunday exercise. Would you believe, Mr. Editor, that in consequence of this refusal I got the name of Methodist? I will tell you how I was led to take this resolution. One morning, when I was at church, I was much struck by hearing that commandment read, "Remember that thou keep holy the sabbath day. Six days shalt thou labour, but the seventh day is the sabbath of the Lord thy God, in it thou shalt do *no manner of work.*" Now, thought I, is drilling work, or is it not? It is unquestionably work, was the answer which my conscience suggested; for I well remembered how much my arm had been fatigued on the preceding Sunday, and I moreover knew, that some of our corps received a shilling compensation for their Sunday toil, in the same manner as for their week-day labour. "Well, then," said I, "if Sunday drilling be work, it is a deviation from the commandment justified on the plea of some pressing necessity." Such were the thoughts rising in my mind when I was called upon to pronounce that response of our church, in saying which I thought it was necessary for me to be very sincere. "Lord have mercy upon us and incline our hearts to keep this law." Surely, said I to myself, I shall shew that I am a true churchman by refusing to drill any more on Sundays. And yet it turned out that, in consequence of this proof of my churchmanship, I was suspected of being not only a Methodist but a Dissenter.

I was once, for a short time, a clerk on board of a man of war. You would have been pleased, Mr. Editor, to see with what regularity the prayers were read on a Sunday. I assure you that the responses were most audibly repeated by almost the whole crew, especially that response of "Good Lord deliver us." During the Sunday service we all seemed to be most devout Christians. But what a scene did the ship exhibit when, on our return to port, women were indiscriminately admitted on board! We had, indeed, a few sailors who were of a strict religious cast, but they were

only laughed at by the others; and, to my great mortification, I found that these poor fellows were very currently called Methodists.

But, not to detain you too long, I will relate one very particular adventure of my life which has proved instructive to me.

I happened to have a vote at the last general election for a distant borough, and, being then in London, I was invited by a printed letter to meet the other worthy and independent out-voters, at a public-house in town, in order to consider of a proper person to represent the said borough in parliament. Wishing to fulfil my political duty with all due strictness, I repaired, at seven in the evening, which was the appointed hour, to the house in question, hoping there to hear the merits of the several candidates considered. I soon found, however, that this was a meeting in favour of one particular party; for the gentleman in the chair, who it seemed was merely an agent, had nothing to say except in praise of his friend, whom he extolled to the very stars, but in a manner by no means satisfactory to me. I stood up, and expressed a wish to know some more particulars concerning the qualifications of the person who was so much praised, and the comparative merits of any other candidate. I was presently pulled by the sleeve, and being taken to the furthest corner of the room, I was assured that I should be employed as an agent in looking after the voters, or, at least, that I might make myself sure of being taken on, at the usual terms, as a runner: for it was evidently suspected, that I made difficulties, in order that my services might be purchased, which I am sure was far from my intention. No one else inclining to cast the least hindrance in the way of the proceedings, and a hot supper being ready, we made no other speeches, but voted a number of unanimous resolutions in praise of the candidate. During the feast not a word was uttered about the duties either of candidates or electors, but a toast and a song—a toast and a song seemed to be the only business of the whole evening. Some of these songs, Mr. Editor, by no means pleased me, for they were of the looser kind, and exactly reversed some moral lessons of my mother, as well as certain plain precepts of the Bible. And, when the hour grew late, a

few toasts were given by some loose fellows, and were repeated from the chair, which grievously offended me. I walked home with a gentleman of the army, who had attended as the friend and distant relation of the candidate, and I hinted to him, that I did not altogether approve of some things which I had witnessed. I believe he thought that I had accepted the offer of being agent, and that I objected merely to the *policy* of introducing the ribaldry in question; for he made the following answer: "Sir," said he, "I agree with you that it was a very foolish thing to press some of those toasts, for, on such an occasion as this, our business was to please every body, and in so very large and mixed a meeting it is always impossible to know whether we may not chance to have among us either some clergyman or some *Methodist*."

I took my leave, Mr. Editor, of the whole party; but I was taught, by this observation of an officer well acquainted with the world, how little hope there was of my fulfilling the two-fold precept of my mother, that of at once opposing immorality, and at the same time avoiding the name of *Methodist*, unless, indeed, I should take one course which this very speech suggested, that of myself entering into holy orders for the sake of thus protecting myself from the offensive language of the vicious, for, though a layman brought himself under reproach by enforcing decency, a clergyman, it seemed, might be moral and yet not a *Methodist*. But in revolving this subject another thought occurred to me. I said to myself, If I were to become a minister of the Gospel, might not my conscience put me upon some higher aim than that of merely securing a momentary respect to my cloth, and the observance of due decorum in my presence? Might I not be led to deny the Christianity of the generality even of the professed members of the church? Might not my conscience prescribe to me a variety of peculiarities; and might not any strictness that should exceed that of other clergymen bring down upon me reproach from the more lax part of my parishioners, as well as excite a little jealousy on the part of some clerical brethren? And, in short, might I not thus incur the same appellation of a *Methodist*? I was confirmed in this apprehension

by the following circumstance: I went one day into a church where the world was spoken of in the very manner in which I have described it. Religion, instead of being represented as "securing reputation in every branch of business, and distinction in every public station," was described as introducing us into a scene of conflict, and as even involving, now, as in the days of the Apostles, something like persecution. A friend, who was with me, thought this a very harsh doctrine, and was much displeased by the sermon. For my part, I was extremely comforted by it: for I thought that my own case was described; and I was so interested that I resolved to go again to hear the same preacher: for indeed, Mr. Editor, I want much advice and encouragement. I have lately begun to suspect that, instead of carrying things too far, as I am frequently reproached for doing, I may not even be sufficiently strict; and when I examine all the motives of my past conduct, instead of deeming myself better than I need to be, I feel sure that I am a great transgressor. I was, therefore, much pleased when the preacher, towards the end of the sermon, spoke of "a faith which overcomes the world," and of a Saviour who is willing to pardon our iniquities, and who by his Spirit is able to help all our infirmities. I have since, however, had the mortification of being assured, that the clergyman who preached this discourse, though he seemed to me a correct and regular kind of churchman, is reputed to be something of a *Methodist*.

Pray, Mr. Editor, what must I do? My poor mother now grows old. She knows little of the world, and I am under many difficulties and temptations. My religious acquaintances are very few, which I attribute partly to the circumstance of my having been used to fly from the society even of worthy men, if any body said that they were *Methodists*. Still, however, I wish you to understand, that I am determined to be a true Churchman. In short I am in great perplexity, and I crave your kind advice in behalf of myself, and others in my condition, how a young man like me may be

A CHRISTIAN AND NOT  
A METHODIST.

THE following communication, which has just reached us, appears to form a very proper supplement to the above narrative: at least it may serve to throw light on some part of our correspondent's enquiries.

*To the Editor of the Christian Observer.*

At a Lecture on Moral Philosophy, which was delivered a few weeks ago at the Royal Institution, the ingenious lecturer very pointedly remarked on the evils arising from the ambiguity of some of those terms which are in common use. He dwelt on two expressions, that of "a Democrat" and of "a Man of the World," which served to illustrate his observation. The term Democrat, he said, had no less than eight or ten very different meanings. It signified either, first, a man who was so attached to republican principles, that he would be glad to overturn the constitution under which he lived for the sake of introducing them: or 2ndly, it meant a person who, though he preferred a Republic, would not hazard a revolution for the sake of it: or 3rdly, a man who, living under a mixed constitution, was particularly zealous for the democratical part of it: or 4thly, a person who systematically opposed the existing administration: or 5thly, a man who inclined *a little* to the party of the opposition: or 6thly, one who did not *quite* approve of *all* the measures of government: or 7thly, and this, said the lecturer, is the worst sense of all, it may signify a person who presumes to expose these diversities in the meaning of the word Democrat, and thus endeavours to lessen that injustice which arises from the misapplication of it.

A Man of the World, as the lecturer observed, has no less, perhaps, than thirty or forty meanings; of these, however, a few only were noticed. It signifies either, first, a man who is well acquainted with all the coffee-houses of London: or 2ndly, a gentleman who understands his way into all the public places, and is used to hand the ladies out of them: or 3rdly, a man who is well skilled in buying a horse: or 4thly, one who is without morals or religion: or 5thly, a man who has a clear discernment of his own interest, and is very true to it: or 6thly, one who knows whom he may safely trust.

The general observation of the lec-

turer appears to me to have been extremely just. We are all, as he truly said, the dupes of certain words, and the full and accurate definition of these is of unspeakable importance to our well being both in Church and State. I beg leave, therefore, to follow up the remark of the lecturer by a third exemplification of it. I mean to treat of the word Methodist, a term than which none perhaps is more variously and ambiguously used, or more mischievously perverted, the sense indeed, usually depending on the character of the person employing it. I believe, Sir, that I could easily supply you with a hundred meanings to this appellation, but for the sake of being brief I shall limit myself to exactly thirty-five.

A Methodist is either, first, a person who pays some regard to decency and propriety: or 2ndly, one who possesses some *moral* principles: or 3rdly, one who finds his morality on *religion*: or 4thly, a man who carries his religion *into practice*: or 5thly, any clergyman who does more than the customary duty: or 6thly, and this is the most general definition, any person who is a little stricter than oneself: or 7thly, one who is not satisfied with his own observance of religion, but is for making others as religious as himself: or 8thly, any member of any society for suppressing immorality and vice: or 9thly, a person who does not play at cards: or 10thly, one who never goes to the playhouse or other places of public amusement: or 11th, one who is strict in observing the Sabbath, and is an enemy to Sunday-drilling: or 12th, one who will not tolerate a licentious song, countenance a loose or profane jest, or join in an improper toast: or 13th, one who has family prayers in his house: or 14th, one who credits all the things contained in the Bible, and professes to make it the rule of his conduct: or 15th, a man who lays a great stress on faith, and thinks with our Church that a man is justified only by grace through faith: or 16th, a person who conceives that baptism is the sign of regeneration, and not regeneration itself: or 17th, one who is so attached to the doctrines of the Church, that if his parish minister neglects to preach them, he will go to hear them preached in any other regular Church: or 18th, one who will hear sound doctrine out of the

Church, when he is so circumstanced that he thinks he cannot hear sound doctrine in it: or 19th, one who, if he does but hear sound doctrine, is indifferent whether it be in church or Meeting: or 20th, a follower of Mr. Whitfield who was a Calvinist: or 21st, a follower of Mr. Wesley, who was an Arminian: or 22nd, any believer in sudden conversion: or 23rd, any believer in election, reprobation, and final perseverance: or 24th any person who is for singing hymns instead of psalms: or 25th, any minister who preaches extempore, or any person who attends extempore preaching: or 26th any pious man who happens to have black hair, an ill cut coat, and a look which is a little melancholy: or 27th, one who is rather forward in talking about religion: or 28th, one who uses coarse, low, or familiar phrases in religion: or 29th, one who, in speaking of religion, uses a scriptural phraseology: or 30th, a religious hypocrite: or 31st, an extravagant person of almost any kind, whether Churchman or Dissenter, whether Independant or Presbyterian, whether General Baptist or Particular Baptist, whether Sublapsarian or Supralapsarian, whether Anomian, Solifidian, or Mystic: or 32nd, any man who supports or countenances, protects or harbours, any of the persons reputed Methodists: or 33rd, any person who is the husband, wife, brother, sister, uncle, cousin, of any Methodist: or 34th, any person who does not sufficiently despise, hate, vilify, and persecute, all kinds of Methodists: or 35th, and which is worst of all, any person, who, like you, Mr. Editor, "presumes to expose these diversities in the meaning of the word" Methodist, "and thus endeavours to lessen that injustice which arises from the misapplication of it."

A FRIEND TO JUSTICE.

## FRAGMENTS.

### INFLUENCE OF CLIMATE, &c. ON RELIGION.

THE influence of climate and constitution on religion is a favourite method with infidels of depreciating the object of their aversion. Such an influence undoubtedly exists; but it is upon the form and circumstances of

religion, not upon the thing itself. The influence of prosperity and adversity, of health and sickness, is precisely of the same kind. But a real Christian, in the torrid zone, and with the most sanguine disposition, is one and the same character with the most phlegmatic Christian, who inhabits the frigid regions of the arctic circle, in the substantial part of religion; while two natives of the same country, and of the same constitution, the one a Christian and the other not, shall differ as widely from each other, in this respect, as light and darkness.

### SUBSCRIPTION TO ARTICLES.

Some modern principles, respecting subscription to articles, may be elucidated by the following lines in Hudibras's Epistle to his Lady, on the subject of Oaths.

Besides, oaths are not bound to bear  
That literal sense the words infer;  
But, by the practice of the age,  
Are to be judg'd how far th' engage.

### MAHOMETAN CUSTOM.

"In the civil and military processions of the Mussulmans, it is customary for a man, riding on a camel richly ornamented, to read the Koran in state as they pass along the streets: but how strange would it appear to us if the troops, as they march to a review in Hyde Park, were attended by the chaplain of the regiment on horseback repeating the 14th psalm, 'Blessed be the Lord my strength, who teacheth my hands to war and my fingers to fight, &c.' yet surely this would be no unnatural sight, if our truth were but half so hotly pursued as their error."—Jones's Letter to a young gentleman.

### THORNS ENCIRCLING GREATNESS.

The Thorns encircling Greatness have often been exposed, but I think the following letter from Queen Mary to her husband, William III., when absent in Holland, exhibits, in a few words, and in a most striking light, the anxieties of a crown and the misery of dissimulation.

"I never do any thing without thinking—Now, it may be, you are in the greatest dangers: and yet I must see company upon my set days; must play twice a week; nay, I must laugh and talk, though never so much against my will. I believe I dissem-

95 Dr. Maclaine...Review of Letters on Evidences of Christ. Religion. [Feb. scarce breathe."—Dalrymple's Memoirs, Vol. III. p. 23.

DR. MACLAINE.

When Dr. Maclaine was situated at the Hague, he supplied the foreign department in the Monthly Review: but at length he gave up all connection with that publication, as he himself professed, on account of its Socinian principles.

## REVIEW OF NEW PUBLICATIONS.

*Letters on the Evidences of the Christian Religion.* By AN ENQUIRER. First printed in the Oriental Star, afterwards reprinted at Serampore. A new Edition, corrected and enlarged. 12mo. pp. xi. and 132. London, Button. 1804.

THIS work was written by a person who resided some years in Bengal, in the service of the East India Company. The letters, of which it is composed, appeared originally in an Indian newspaper, called the Oriental Star. They were afterwards reprinted at Serampore. The object of the author was to awaken the attention of his countrymen in Bengal to a subject of the last importance, and too much neglected by them as well as the greater part of the professedly Christian world. The profits arising from the sale of this publication are devoted to the use of the Baptist Mission in Bengal, the only Christian Mission in that province. The author, we understand, is a member of the Established Church.

The circumstance that this is the production of an Indian compiler, as the writer modestly terms himself, will naturally excite curiosity; and it will be regarded, not only with surprise, but as a favourable omen, that the channel by which it was first made public should be a newspaper. In the mother country, in this Christian, this Protestant country, perhaps no Editor of a paper would think it prudent to obtrude upon his readers so unwelcome a subject.

These circumstances, however, are far from constituting the chief merit of this little work. It has compressed

the principal evidences of the Christian Religion into a small compass, without injuring their effect; and may be read with considerable advantage, not only by those for whose use it was professedly drawn up, but by the natives, and even the well-informed natives, of this country.

The confirmation accruing to the Mosaic history from the late researches in India are first presented to the reader; but he must be advertized, that the accurate agreement between the Indian and Mosaic account of Noah and his sons, inserted from Lieutenant Wilford's Essay, pp. 23, 24, has lately been discovered to be the result of a forged interpolation in the Hindu Puranas. See the preface to Lord Teignmouth's Life of Sir William Jones. The argument from prophecy is pursued at considerable length, and placed in a very just and convincing light. This part of the work is, as the author professes, principally drawn from the able performance of Bishop Newton on the Prophecies. In the tenth letter, on the Character of the New Testament Writers, it is shewn, that no hypothesis will solve the known facts relative to Christianity but that of its truth. The eleventh confirms the truth of Christianity from the mode of its propagation: and here the insane sophistry of Hume and Gibbon are sufficiently considered, and properly exposed. The consequences, if Christianity be true, is an important letter. We find one passage in it, which for its justice and solemn moment, we shall transcribe, and recommend to the serious consideration of persons professing Christianity.

"We observed in a former letter, that Christianity is now gaining ground in those parts of the world where it is faithfully preached. But it is no less true, that multitudes, who formerly belonged to the large class of nominal Christians, have, in the present times, gone over to infidelity. Men seem now to be ranging themselves in two parties; and perhaps the day is not distant, when none shall be neutral in the cause of religion, but all shall be distinguished either as decided Christians or determined unbelievers. On this account, the crisis at which we live is peculiarly important; and all Christians are called upon, to make the most strenuous exertions, in defence of that faith which was once delivered to the saints." (p. 118.)

The conclusion, in which are considered the effects of Christianity on the minds of those who embrace it, afforded a full confirmation of the presumptions excited by the preceding part of the volume, that the author is not one of those who imagine, that, when they have convinced their readers of the truth of Christianity, they have done all that is to be done. He has shewn, in a brief but comprehensive outline, what is the great subject of Christianity, and what are the effects, which at his peril, must be produced upon the mind of him who admits its truth.

We forbear to enlarge upon this interesting little volume; but cannot conclude without recommending it as a very suitable work to be put in the hands of those who have unhappily imbibed the popular principles of infidelity, and are not too hardened to attend to sober argument on a subject of eternal moment.

*Letters on the Atonement.* By CHARLES JERRAM, A. M. London, Rivingtons, Button and Son, Williams; and White, Wisbeach. 1804. 8vo. pp. 124. Price 2s. 6d.

THE doctrine of the atonement is so essential to genuine Christianity, and therefore so universally interesting and important, that notwithstanding the various publications upon this subject, no one which bears any marks of respectability can be deemed wholly superfluous or unseasonable.

In the preface to these letters we are informed, that they owe their origin to the objections of a pretended advocate of the Atonement, against the doctrine of "satisfaction for sin,"

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"as absurd in its principle, and involving direct blasphemy," which appeared sometime ago, in a periodical publication, that accidentally fell into the hands of the author. In replying to those objections which, if admitted, would have been fatal to the doctrine of atonement also, the author, as his aim was not so much originality as clear argumentation, professes to have availed himself of an excellent anonymous pamphlet printed at Leeds, and ascribed to Mr. Hey of that place, and of the elaborate and masterly work of Dr. Magee. The letters before us made their first appearance in the same magazine, in which the objections against the doctrine of the atonement were stated; but in the present publication, several alterations and additions have been made to them, and the principal part of the notes are now first added.

The letters are four in number. The first, after some preliminary observations, in which, amongst other things, the temerity of criticisms upon disputed passages of the original Scriptures, by mere\* sciolists in Hebrew and Greek literature, is justly censured, contains a statement of the question at issue, and answers to sixteen objections to the doctrine in debate. The statement of the question is as follows:—"I believe," says the author to his opponent, "I do not misrepresent your meaning when I state that the doctrine you maintain is this, 'that God requires no consideration or condition, but his own mercy, to pardon sinners upon their repentance.' This doctrine I oppose; and mean to defend the following: That God has thought it right to require, as a consideration or condition, in order to his pardoning the sins of mankind, something distinct from the repentance of the offender; and that this consideration or condition is the death of our Lord Jesus Christ."

Mr. Jerram then proceeds to state and refute the arguments of his opponent upon this question. It was not to be expected that an anonymous writer in a periodical publication, should produce any thing very new or important upon this much contested subject. Accordingly, the sixteen ob-

\* Some pertinent observations upon this subject are also to be found in the second note at the end of Mr. Jerram's publication.

jections to the received doctrine of the atonement which are here considered, have, in one shape or other, been frequently brought forward by other writers, and as frequently shewn to be void of foundation. They chiefly turn upon considerations drawn from a partial view of the divine attributes. Thus the doctrine of atonement, or, as Socinian writers, for the purpose of misrepresenting and vilifying it, are fond of calling it, of *satisfaction* for sin, is stated to be subversive of the mercy and love of God, to be contrary even to his justice, and to limit him in the exercise of his divine sovereignty. It is questioned also by the objector, whether there could be any such thing as God's pardoning sin, if no sinner be exempted from punishment but on the ground of a substitute's having first suffered all the punishment due to him in his stead, any more than an insolvent man could be said to have all his debts forgiven by his creditors, who would not have set him at liberty at all had they not first received the full amount of what he owed them at the hands of his surety. It is further objected, that by the doctrine of satisfaction the law of God has been placed in a false light; and moreover, that if it be true, sinners may claim exemption from punishment upon the ground of right. These are some of the principal points of objection which are brought forward by the writer opposed in this publication. They are, for the most part, replied to by Mr. Jerram, if not with novelty, which he modestly disclaims, yet with considerable force and propriety. As specimens of his mode of reasoning, we extract the following observations, in answer to the tenth and fourteenth objections of his opponent.

" 10. Let us now advert to your tenth reason. If I mistake not, this is the sum of it: 'A vicarious sacrifice strikes at the foundation of the great love and rich mercy of the Deity,' in 'exhibiting free salvation to a guilty world.'

" I have thus abridged it, because the argument contains some expressions, of which, on cool reflection, I presume you would not again make use. Your argument, sir, if it apply against our system, subverts your own. You suppose that this salvation is not so free, but that *repentance* is a necessary condition of it. But if this be the case, does not '*repentance*, as well as a *vicarious sacrifice*, strike at the foundation of the great love and rich mercy of

the Deity, in exhibiting *free salvation* to a guilty world?' To be consistent, you ought to maintain, that it will be freely granted to all, penitent or impenitent; since, according to your ideas, any *necessary condition* of this salvation strikes at the foundation of its freeness. The apostle, however, reasoned differently from you, when he said: ' Being justified *freely* by his grace, through the *redemption* that is in Christ.' St. Paul, it should seem, did not think *redemption* by Jesus Christ subverts the *freeness* of the grace of God, but the strongest proof of it: and he immediately tells us why he had recourse to this expedient of redeeming the world by Christ Jesus; it was not that his vengeance might be satiated, according to your dreadful insinuation; but that *he might be just and the justifier of him which believeth in Jesus.* (Rom. iii. 24—28.) You may see also this *same* apostle contending, in Eph. i. 7, not only that we are forgiven according to the *riches* of divine grace; but, that this is in perfect consistence with an important condition, viz. *redemption through the blood of Christ.*

" What should you think, sir, of a criminal, who should object against the *freeness* of his pardon, because, as a condition of granting it, the judge thought it proper that some measure should be adopted, to prevent any *injury* to the *authority* of the laws; and that when his own son stepped forward to take this responsibility upon himself, he cordially concurred not in the plan?" (p. 33, 34.)

" You say, ' I have heard it contended that Christ's dying for us must imply that his death was *vicarious*, and that he died to make *satisfaction* for our sins: but if so, will it not follow, that when christians are called to suffer for Christ, and to lay down their lives for the brethren, they are called to endure *vicarious sufferings*, to die in the place and stead of the brethren, to make *satisfaction* for them; seeing the forms of expression are the same in both places?'

" To this I reply, That Christians are never said to suffer for Christ, nor lay down their lives for the brethren, in the *same sense* as Christ is said to suffer for the sins of the people. Is it any where said, That Christians gave their lives a *ransom* for many, for the remission of sins? (Matt. xxvi. 28.) That God hath set them forth to be a *propitiation*, through faith in *their* blood, for the remission of sins? (Rom. iii. 24, 25.) That *they* died for the *ungodly*? (Rom. v. 6.) That our brethren, the *passover*, were sacrificed for us? (1 Cor. v. 7.) That *they* gave themselves for our sins? (Gal. i. 4.) That in *them* we have redemption through *their* blood, even the *freeness* of our sins? (Col. i. 14.) That *they* gave themselves for us, that *they* might redeem us from all iniquity? (Tit. ii. 14.) That by *their own blood* they entered in once into the holy place, having obtained

eternal redemption for us? (Heb. ix. 12.) That much more shall the blood of *St. Paul, Peter, or Stephen*, purge your consciences from dead works, to serve the living God? (ix. 14.) That *they* appeared to put away sin, by the sacrifice of *themselves*? (ix. 26.) That *they* were once offered to bear the sins of many? (ix. 28.) That we were not redeemed with corruptible things, but with the precious blood of *the brethren*? (1 Pet. i. 18.) That *the brethren* have suffered for sins, the just for the unjust, that they might bring us to God? (iii. 18.) That the blood of *the saints, his sons*, cleanseth us from all sin? (1 John i. 7.) That *they* were slain, and have redeemed us to God by *their own blood*? (Rev. v. 9.)—The very quotation of these passages is, I presume, more than sufficient to answer the above argument." (p. 40—42.)

In his second letter, Mr. Jerram supports the Doctrine of the Atonement by a great variety of texts of Scripture, and makes some general remarks on the qualifications necessary to understand passages of this description. The Doctrine of the Atonement is so interwoven with every part of Scripture, that the difficulty is rather to select than to accumulate passages which relate to it. Mr. Jerram has made a striking and satisfactory collection upon this subject, and appeals for the interpretation of them to the common sense of the candid readers.

The third letter proposes to support the doctrine in question, by eight arguments drawn from the nature of the Jewish sacrifices and priesthood. The offerings and sacrifices of the Jews having been evidently appointed as the necessary means of forgiveness; and the death of Christ being plainly represented in Scripture as having the same relation to the pardon of offences against the moral law, as the Jewish sacrifices had to those against their ceremonial and civil laws, it is justly concluded by Mr. Jerram, that the death of Christ is a necessary and indispensable consideration in the pardon of sin. He then proceeds to observe, that the death of Jesus Christ is spoken of in Scripture in language applied to the Jewish sacrifices; and that the only question is, whether this language be proper or figurative. That it is proper, Mr. Jerram shews from a variety of arguments, which are recapitulated at the conclusion of this letter, and which prove incontestably that the death of Christ is a ne-

cessary condition and consideration in order to the pardon of sin, and therefore that his opponent's position, that "nothing but the mere mercy of God, on the repentance of the sinner, is necessary for pardon," is a false and dangerous doctrine.

The subject of the fourth letter is thus expressed, "the doctrine proved to be consistent with our ideas of fitness, and to be that alone which can reconcile forgiveness of sin with the conduct of a wise and benevolent governor." In this part of the subject, Mr. Jerram professes to have proceeded with the greatest caution, knowing that he was treading on awful ground. Whoever, as he observes in the preface, undertakes to explain the principles on which the infinitely wise Creator conducts the affairs of the universe, is in danger of being asked, "Who hath required this at your hands? Who hath known the mind of the Lord, or who hath been his counsellor?" In the present case the author informs us, that he should have declined entering on this ground of inquiry at all, had there not been a too evident attempt in all which his opponent had written to asperse the doctrine of the atonement, as monstrous and absurd. But he conceives, that no evil can possibly result from this attempt "to justify the ways of God to man," even if his reasoning should be erroneous, because the doctrine in question stands upon the plain and positive declarations of the Word of God; but that, if it will bear investigation, he has deprived the adversaries of the atonement of a weapon which they have always wielded with their mightiest force, and from which they have expected their greatest success. The point of view in which Mr. Jerram considers this very difficult subject is as follows:

"Let it be observed," he says, "that the following arguments are not grounded upon *a priori* reasoning, as if we clearly understood what *ought* to be the nature of God's conduct, and how he should receive sinners, if he had made no revelation of his perfections and government:—but, taking the character of God as I find it revealed in his word, I shall attempt to prove that the consistency of that character is involved in his executing the penalty annexed to the transgression of his laws; and that there is no absurdity or inconsistency in supposing that that penalty was executed in the death of the Lord Jesus Christ." (p. 80.)

After removing an objection, which may be urged against the propriety of reasoning from *human* governments to the *divine*, Mr. Jerram contends that the laws of God, that is, his *moral* laws, like those of men, were not intended for the good of the individual, in opposition to the general interest of the universe, but to promote the greatest good of the whole, though the happiness of the individual should suffer thereby; that every transgression of a just law is a public injury; that penalties are intended to repair that injury; and that every just and equal penalty does repair it. From these premises the author draws several important inferences\*, the substance of which is, that, upon the whole, it appears that the moral government of God, and the welfare of the whole human species, are involved in the execution of the penalty denounced against sin, the *penalty* being of equal importance with the law which it enforces: that repentance, as the ground of forgiveness, is wholly out of the question, as it cannot do away the evil of transgression: that a commuted penalty is not inconsistent with the divine government: and that the death of Christ is such a commuted penalty, being "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," though it by no means follows that all men will be saved by it.

Without entering into a minute examination of the reasoning employed by Mr. Jerram in this part of his subject, which, indeed, appears upon the whole to be correct, we shall content ourselves with briefly expressing our opinion respecting questions of this kind in general. Though we by no means agree with those writers, amongst whom as to this point, is Bishop Butler, who confine their views, respecting the death of Christ, to the mere consideration of a positive divine appointment; we think it the most safe and satisfactory way to limit our reasonings concerning it to

\* In a note respecting one of these inferences, a defect in Mr. Fuller's View of the Death of Christ, as chiefly intended to support authority and to counteract the prevalence of sinful example, is justly pointed out. A misrepresentation, also, of that excellent author's sentiments on the Atonement, in Mr. Evans's "Sketch of the different Denominations of Christians," is noticed.

those plain and undeniable intimations, as to the grounds and reasons of it which are contained in Scripture. Speculation is soon carried far beyond this limit, into the uncertain and dangerous regions of conjecture; and it may be doubted, whether any unbeliever was ever yet convinced, by human reasonings thus extended, of the truth of the Doctrine of the Atonement; or whether any one who had received it upon the simple testimony of Scripture, was, by such reasonings, ever materially confirmed in his belief of it. We have no doubt, from the manner of his introducing this fourth letter, that Mr. Jerram will agree with us in this sentiment. We regret that our limits will not permit us to extract his last inference upon this subject, respecting the folly and danger of expecting happiness in any other way than by the Atonement of Jesus Christ, which we consider as peculiarly excellent and important.

A short recapitulation of the preceding arguments concludes this publication. The view which we have given of it will, in a great measure, enable our readers to form their own judgment respecting it. We have, upon the whole, perused it with satisfaction. It was, indeed, probably, better calculated to answer the particular purposes for which it was originally written, than for general circulation. Thus, the first letter, containing answers to objections which are only briefly stated, is, of necessity somewhat obscure; and this is particularly the case with the fifth objection, respecting which we have only the assertion of Mr. Jerram, that it was so nearly allied to the preceding one, as to render it unnecessary either to state or refute it. We must also observe, that, notwithstanding the assistance which the author has derived, in his notes, from the elaborate work of Dr. Magee on the Atonement, he does not present his publication to the world as sufficient to give the learned reader a full and complete view of this important subject. And yet the manner in which it is written is by no means sufficiently easy and popular to render it very generally useful. There is, perhaps, throughout this publication, too great an *appearance* of logical exactness and precision in reasoning, and that, in some cases where the reality may be thought to be doubtful. We think

however that these Letters may be read with advantage by those who wish to see the principal objections to the doctrine of the Atonement fairly stated and satisfactorily obviated, within a narrow compass; and the leading proofs in support of it correctly, and often forcibly, brought forward. In this view therefore, we have no hesitation in recommending it to our readers.

*Hayley's Life and Posthumous Writings of Cowper.* Vol. III.

(Continued from p. 42.)

In our last we pursued, as far as our limits would allow, the plan which we had adopted, of illustrating, by suitable extracts, the peculiar excellencies of this volume. The quotations already made will serve to prove the justice of our commendation, in attributing to many of Cowper's letters an ease and elegance almost unrivalled. We shall now proceed to a more important part of our functions, which is to exhibit him as the Moralist and the Christian. And, first, it may not be unacceptable to our readers to have an opportunity of witnessing the tender sympathy which he felt for the sorrows and wants of his fellow-creatures; a sympathy which, though it may exist to a certain degree, independent of true Christian principle, is yet its inseparable attendant. We sincerely wish that the extract may have an effect far beyond that of adorning our pages or causing a transient admiration of Cowper's sensibility; and that it may serve the purpose of exciting our readers to similar acts of beneficence.

" We are obliged to you for the rugs, a commodity that can never come to such a place as this, at an unseasonable time. We have given one to an industrious poor widow, with four children, whose sister overheard her shivering in the night, and with some difficulty brought her to confess, the next morning, that she was half perished for want of sufficient covering. Her said sister borrowed a rug for her at a neighbour's immediately, which she had used only one night when yours arrived: and I doubt not but we shall meet with others, equally indigent and deserving of your bounty." (p. 86.)

" You never said a better thing in your

life, than when you assured Mr. —— of the expedience of a gift of bedding to the poor of Olney. There is no one article of this world's comforts, with which, as Falstaff says, they are so heinously unprovided. When a poor woman, and an honest one, whom we know well, carried home two pair of blankets, a pair for herself and husband, and a pair for her six children, as soon as the children saw them, they jumped out of their straw, caught them in their arms, kissed them, blessed them, and danced for joy. An old woman, a very old one, the first night that she found herself so comfortably covered, could not sleep a wink, being kept awake by the contrary emotions, of transport on the one hand, and the fear of not being thankful enough on the other." (p. 347, 348.)

The person whose Christian kindness Cowper has here celebrated, evidently looked for no return on this side of the grave; otherwise his name would not have been concealed with so much care. But, supposing him to be now alive, and to have read this passage, few worldly gratifications can be imagined equal to that which he must have felt in the perusal.

The remarks of Cowper on manners, character, and conduct, are highly deserving of notice; for they manifest, as has been already intimated, a discriminating acquaintance with moral subjects, which reflects credit both on his understanding and his principles. A few extracts will serve at once to establish the justice of this remark, and to convey some useful and seasonable lessons to our readers.

" I say amen with all my heart, to your observation on religious characters. Men, who profess themselves adepts in mathematical knowledge, in astronomy, or jurisprudence, are generally as well qualified as they would appear. The reason may be, that they are always liable to detection, should they attempt to impose upon mankind, and therefore take care to be what they pretend. In religion alone, a profession is often slightly taken up, and slovenly carried on, because, forsooth, candour and charity require us to hope the best, and to judge favourably of our neighbour, and because it is easy to deceive the ignorant, who are a great majority, upon this subject. Let a man attach himself to a particular party, contend furiously for what are properly called evangelical doctrines, and enlist himself under the banner of some popular preacher, and the business is done. Behold a Christian, a Saint, a Phoenix!—In the mean time per-

haps, his heart and his temper, and even his conduct, are unsanctified; possibly less exemplary than those of some avowed infidels. No matter—he can talk—he has the Shibboleth of the true church—the bible in his pocket, and a head well-stored with notions. But the quiet, humble, modest, and peaceable person, who is, in his practice what the other is only in his profession, who hates a noise, and therefore makes none, who knowing the snares that are in the world, keeps himself as much out of it as he can, and never enters it, but when duty calls, and even then with fear and trembling—is the Christian, that will always stand highest in the estimation of those who bring all characters to the test of true wisdom, and judge of the tree by its fruit." (p. 106, 107.)

It is impossible for any one to be much conversant with what is called *the religious world*, particularly in London, and probably in all great towns, without feeling the truth and importance of these observations. It has been one object of the Christian Observer to expose such hollow and unsound characters as are here described, in the hope, partly, of correcting the errors of the unhappy persons themselves, but chiefly for the purpose of guarding our readers, whether preachers or people, against this common species of delusion. In the prosecution of this object we are aware that we have given no small offence to many persons: we have even been accused of injuring religion by an indiscreet display of the faults of its professors. But is it not admitted by the discerning Cowper, and by all other persons who reflect deeply on the subject, that those faults have both an extensive prevalence and a most pernicious effect? And is it not at the peril of men's souls that they either adopt or retain them? Would not silence in such a case be treachery? And may it not, indeed, be in some degree inferred from the irritation which is so visible on this subject, that the evils which we have attempted to counteract are of wider extent, as well as more inveterate in their nature, than the mass of superficial thinkers are disposed to allow?

We venture to recommend the following passage very particularly to the attention of ministers of the gospel. We trust, however, that the fault which is here noticed is a decreasing fault in the church. May it decrease more and more, until there shall remain not one clergyman who

mistakes colloquial vulgarisms for the plainness and simplicity which become the Gospel, or who hinders and discredits the cause which he professes to advance, either by disgusting coarsenesses of language, or unbecoming levity and familiarity of manner.

" You may suppose that I did not hear Mr. ——— preach, but I heard of him.—How different is that plainness of speech which a spiritual theme requires, from that vulgar dialect which this gentleman has mistaken for it! Affectation of every sort is odious, especially in a minister, and more especially an affectation that betrays him into expressions fit only for the mouths of the illiterate. Truth indeed needs no ornament, neither does a beautiful person; but to clothe it therefore in rags, when a decent habit was at hand, would be esteemed preposterous and absurd. The best proportioned figure may be made offensive by beggary and filth, and even truths, which came down from heaven, though they cannot forego their nature, may be disguised and disgraced by unsuitable language."—" He that speaks to be understood by a congregation of rustics, and yet in terms that would not offend academical ears, has found the happy medium. This is certainly practicable to men of taste and judgment, and the practice of a few proves it." (p. 169, 170.)

On the subject of *face-painting* Mr. Cowper writes at some length to Mr. Unwin, and we insert his opinion with a view to furnish our fair readers with arguments which may enable them to resist the progress of so unchristian a practice among their relations and acquaintance: for we wish to believe that none who read our work would think of practising it themselves. After, somewhat ironically, remarking, that some apology may be made for the French ladies who use paint;—because their faces having neither white nor red of their own, nobody supposes their colour to be natural for a moment, any more than he would if it were blue or green, and because they do not even attempt an imitation of nature, but besmear themselves hastily and at a venture, anxious only to lay on enough;—Mr. Cowper adds:

" But in England (I am afraid) our painted ladies are not clearly entitled to the same apology. They even imitate nature with such exactness, that the whole public is sometimes divided into parties, who litigate with great warmth the question, whether painted or not? This was remarkably the case with a Miss B——,

whom I well remember. Her roses and lilies were never discovered to be spurious, till she attained an age, that made the supposition of their being natural impossible. This anxiety to be not merely red and white, which is all they aim at in France, but to be thought very beautiful, and much more beautiful than nature has made them, is a symptom not very favourable to the idea we would wish to entertain of the chastity, purity, and modesty of our countrywomen. That they are guilty of a design to deceive, is certain. Otherwise why so much art? and if to deceive, therefore, and with what purpose? Certainly either to gratify vanity of the silliest kind, or, which is still more criminal, to decoy and inveigle, and carry on more successfully the business of temptation. Here therefore my opinion splits itself into two opposite sides upon the same question. I can suppose a French woman, though painted an inch deep, to be a virtuous, discreet, excellent character. But an English belle must pardon me, if I have not the same charity for her. She is at least an impostor, whether she cheats me or not, because she means to do so; and it is well, if that be all the censure she deserves.

" This brings me to my second class of ideas upon this topic: and here I feel, that I should be fearfully puzzled, were I called upon to recommend the practice on the score of convenience. If a husband chose that his wife should paint, perhaps it might be her duty, as well as her interest, to comply. But I think he would not much consult his own, for reasons that will follow. In the first place, she would admire herself the more: and in the next, if she managed the matter well, she might be more admired by others; an acquisition, that might bring her virtue under trials, to which otherwise it might never have been exposed. In no other case however can I imagine the practice in this country to be either expedient or convenient. As a general one, it certainly is not expedient, because in general English women have no occasion for it. A swarthy complexion is a rarity here; and the sex, especially since inoculation has been so much in use, have very little cause to complain, that nature has not been kind to them in the article of complexion. They may hide and spoil a good one. But they cannot (at least they hardly can) give themselves a better.

" For these reasons I utterly condemn the practice, as it obtains in England: and for a reason superior to all these I must disapprove it. I cannot indeed discover that Scripture forbids it in so many words, *But that anxious solicitude about the person, which such an artifice evidently betrays, is (I am sure) contrary to the tenor and spirit of it throughout.* Show me a woman with a

*painted face, and I will show you a woman, whose heart is set on things of the earth, and not on things above.*" (pp. 257—260.)

But the most important and interesting class of extracts till remains: we mean those which contain religious reflections of an useful and edifying kind. It would extend our review to far too great a length were we to introduce to the notice of our readers every passage of this description which we feel a temptation to quote. We must content ourselves with selecting a few.

Mr. Cowper's view of the grace of the Gospel is delineated in the following passage, which is part of a letter addressed to Mr. Unwin, for the purpose of explaining his object in writing the poem called *Truth*.

" I wrote that Poem on purpose to inculcate the eleemosynary character of the gospel, as a dispensation of mercy, in the most absolute sense of the word, to the exclusion of all claims of merit, on the part of the receiver; consequently to set the brand of invalidity upon the plea of works, and to discover upon scriptural ground, the absurdity of that notion, which includes a solecism in the very terms of it, that man, by repentance and good-works, may deserve the mercy of his Maker.—I call it a solecism, because mercy deserved ceases to be mercy, and must take the name of justice." (p. 83.)

But the letters addressed to Lady Hesketh, and which are placed together at the end of the volume, possess a peculiar claim to the notice and approbation of the *Christian Observer*. They were written soon after Mr. Cowper's recovery from the first attack of insanity which he experienced, and his consequent removal from St. Alban's to Huntingdon, in the year 1765. Previous to his quitting the former place, and while he was yet under Dr. Cotton's roof, his religious views underwent a very considerable revolution. We have, on a former occasion, expressed our opinion, an opinion grounded on the facts of the case, that this change, so far from having either produced, or contributed to increase his unhappy malady, as some contemporary critics have affirmed, had a most salutary influence on his mind\*. And this opinion seems to derive the most satis-

\* His first illness preceded the change to which we allude, and could not, therefore, be the effect of that change.

factory confirmation from the letters now under review. We shall waive, however, any farther observations till we have laid before our readers the various passages which we have selected from these letters for their perusal.

" Since the visit you were so kind as to pay me in the Temple, (the only time I ever saw you without pleasure) what have I not suffered? And since it has pleased God to restore me to the use of my reason what have I not enjoyed? You know by experience, how pleasant it is to feel the first approaches of health after a fever; but, O the fever of the brain! to feel the quenching of that fire, is indeed a blessing which I think it impossible to receive without the most consummate gratitude. Terrible as this chastisement is, I acknowledge in it the hand of an infinite justice; nor is it at all more difficult for me to perceive in it the hand of an infinite mercy likewise, when I consider the effect it has had upon me. I am exceedingly thankful for it, and without hypocrisy, esteem it the greatest blessing, next to life itself, I ever received from the divine bounty. I pray God that I may ever retain this sense of it, and then I am sure I shall continue to be as I am at present, really happy.

" I write thus to you that you may not think me a forlorn and wretched creature, which you might be apt to do, considering my very distant removal from every friend I have in the world—a circumstance, which before this event befel me, would undoubtedly have made me so; but my affliction has taught me a road to happiness, which without it I should never have found; and I know, and have experience of it every day, that the mercy of God to him who believes himself the object of it, is more than sufficient to compensate for the loss of every other blessing." (p. 375, 376.)

" How naturally does affliction make us Christians! and how impossible is it when all human help is vain, and the whole earth too poor and trifling to furnish us with one moment's peace, how impossible is it then to avoid looking at the Gospel! It gives me some concern, though at the same time it increases my gratitude, to reflect that a convert made in Bedlam is more likely to be a stumbling-block to others, than to advance their faith. But if it has that effect upon any, it is owing to their reasoning amiss, and drawing their conclusions from false premises. He who can ascribe an amendment of life and manners, and a reformation of the heart itself, to madness, is guilty of an absurdity, that in any other case would fasten the imputation of madness upon himself; for by so doing, he ascribes a reasonable effect to an unreasonable cause, and a positive effect to a nega-

tive. But when Christianity only is to be sacrificed, he that stabs deepest is always the wisest man. You, my dear Cousin, yourself, will be apt to think I carry the matter too far, and that in the present warmth of my heart, I make too ample a concession in saying that I am *only now* a convert. You think I always believed, and I thought so too, but you were deceived, and so was I. I called myself indeed a Christian, but he who knows my heart, knows that I never did a right thing, nor abstained from a wrong one, because I was so. But if I did either, it was under the influence of some other motive. And it is such seeming Christians, such pretending believers, that do most mischief to the cause, and furnish the strongest arguments to support the infidelity of its enemies: unless profession and conduct go together, the man's life is a lie, and the validity of what he professes itself is called in question. The difference between a Christian and an Unbeliever, would be so striking, if the treacherous allies of the Church would go over at once to the other side, that I am satisfied religion would be no loser by the bargain." (p. 377—379.)

" What would I not give that every friend I have in the world, were not only almost but altogether Christians. My dear Cousin I am half afraid to talk in this style, lest I should seem to indulge a censorious humour, instead of hoping, as I ought, the best for all men. But what can be said against ocular proof, and what is hope when it is built upon presumption? To use the most holy name in the universe for no purpose, or a bad one, contrary to his own express commandment: to pass the day, and the succeeding days, and weeks, and months and years, without one act of private devotion, one confession of our sins, or one thanksgiving for the numberless blessings we enjoy: to hear the word of God in public, with a distracted attention, or with none at all: to absent ourselves voluntarily from the blessed communion, and to live in the total neglect of it, though our Saviour has charged it upon us with an express injunction,—are the common and ordinary liberties which the generality of professors allow themselves. And what is this but to live without God in the world? Many causes may be assigned for this Anti-christian spirit, so prevalent among Christians, but one of the principal I take to be their utter forgetfulness that they have the word of God in their possession." (p. 386, 387.)

" You told me, my dear Cousin, that I need not fear writing too often, and you perceive I take you at your word. At present however, I shall do little more than thank you for the *Meditations*, which I admire exceedingly; the author of them manifestly loved the truth with an undissembled affection, had made a great pro-

gress in the knowledge of it, and experienced all the happiness that naturally results from that noblest of all attainments. There is one circumstance which he gives us frequent occasion to observe in him, which I believe will ever be found in the philosophy of every true Christian, I mean the eminent rank which he assigns to faith among the virtues, as the source and parent of them all. There is nothing more infallibly true than this, and doubtless it is with a view to the purifying and sanctifying nature of a true faith, that our Saviour says, ‘He that believeth in me hath everlasting life, with many other expressions to the same purpose.’ (p. 388, 389.)

“ My dear Cousin, a firm persuasion of the superintendance of Providence over all our concerns is absolutely necessary to our happiness. Without it we cannot be said to believe in the Scripture, or practise any thing like resignation to his will. If I am convinced that no affliction can befall me without the permission of God, I am convinced likewise, that he sees and knows that I am afflicted; believing this, I must in the same degree believe, that if I pray to him for liberation, he hears me; I must needs know, likewise, with equal assurance, that if he hears, he will also deliver me, if that will upon the whole be most conducive to my happiness; and if he does not deliver me, I may be well assured that he has none but the most benevolent intention in declining it. Without this persuasion, every blessing, however we may think ourselves happy in it, loses its greatest recommendation, and every affliction is intolerable. Death itself must be welcome to him who has this faith, and he who has it not, must aim at it if he is not a madman.” (p. 392, 393.)

“ I have for some time past imputed your silence to the cause which you yourself assign for it, viz. to my change of situation; and was even sagacious enough to account for the frequency of your Letters to me, while I lived alone, from your attention to me in a state of such solitude as seemed to make it an act of particular charity to write to me. I bless God for it, I was happy even then: solitude has nothing gloomy in it if the soul points upwards. St. Paul tells his Hebrew converts, ‘Ye are come (already come) to Mount Sion, to an innumerable company of angels, to the general assembly of the first-born, which are written in Heaven, and to Jesus the mediator of the new covenant.’ When this is the case, as surely it was with them, or the Spirit of Truth had never spoken it, there is an end of the melancholy and dulness of a solitary life at once. You will not suspect me, my dear Cousin, of a design to understand this passage literally. But this however it certainly means, that a lively faith is able to anticipate, in some measure, the joys of that heavenly society,

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which the soul shall actually possess hereafter.

“ Since I have changed my situation, I have found still greater cause of thanksgiving to the Father of all Mercies. The family with whom I live are Christians, and it has pleased the Almighty to bring me to the knowledge of them, that I may want no means of improvement in that temper, and conduct, which he is pleased to require in all his servants.

“ My dear Cousin! one half of the Christian world would call this madness, fanaticism, and folly: but are not these things warranted by the word of God, not only in the passages I have cited, but in many others? If we have no communion with God here, surely we can expect none hereafter. A faith that does not place our conversation in Heaven; that does not warm the heart and purify it too: that does not in short govern our thought, word, and deed, is no faith, nor will it obtain for us any spiritual blessing here or hereafter. Let us see therefore, my dear Cousin, that we do not deceive ourselves in a matter of such infinite moment. The world will be ever telling us, that we are good enough, and the same world will vilify us behind our backs. But it is not the world which tries the heart, that is the prerogative of God alone! My dear Cousin! I have often prayed for you behind your back, and now I pray for you to your face. There are many who would not forgive me this wrong, but I have known you so long, and so well, that I am not afraid of telling you how sincerely I wish for your growth in every Christian grace, in every thing that may promote and secure your everlasting welfare.” (p. 400—402.)

Surely no man, after reading these extracts, will venture to affirm that Cowper’s religion, or, if they please, his methodism, for many choose to give it that name, was the cause of his insanity, or even contributed to its production. That unhappy malady was unquestionably constitutional, and it was so far from having been aggravated at this time by religious feeling, that to his religion may be ascribed under God, the lucid interval of many years which followed what he himself calls, and we think justly, his *conversion*. His own testimony to this point, as it appears in these confidential letters, is express and unequivocal; and it goes to prove that what had been chiefly instrumental in producing the happy state of mind which he enjoyed during his residence at Huntingdon, as well as during the first part of his stay at Olney, was the new view which he had been led to take

of religion. Our readers we trust will excuse our dwelling on this subject so long. We feel solicitous to rescue real Christianity, such Christianity as was that of Cowper at the period to which we allude, from the imputation of melancholy, enthusiasm, or folly. Are these, we would ask, the proper terms by which the dispositions manifested in the above quotations should be designated? Instead of a religion of gloom and perturbation and weakness, do we not there see a religion which enlivens, while it calms and strengthens the mind, and in the place of dark despondency and feverish irritation, fills it with serenity and peace and heavenly consolation: a religion which, placing in its true light the comparative importance of temporal and eternal things, rectifies the corrupt bias that leads us too generally to prefer the former to the latter: a religion which raises the human aim to objects worthy of our best ambition, and gives to the human character a dignity and elevation suited to the relation wherein we stand to God and to Christ; as well as to the hope of heavenly glory which a sense of the divine favour naturally tends to inspire? Who would not be content to be found, at the coming of our Lord, in that frame of mind in which these Letters represent Cowper to have lived at the period of which we speak? Behold in him a lively example of that righteousness, peace, and joy in the Holy Ghost, which constitute the kingdom of God in the hearts of men: of that faith which overcomes the world, and purifies the heart, and which realizing the presence, the providence, the wisdom, and the goodness of the Almighty, in all his dispensations however trying to flesh and blood, produces a tranquil submission to the will of God, and a cheerful acquiescence in his appointments; of that deadness to the world and to sin; of that poverty of spirit; and of that fervent love to God and man, which are the distinguishing features in the character of a real Christian. It is worthy of notice that, under the influence of this benign religion, even his insanity, which in ordinary cases would have formed a subject of the most painful recollection, is regarded with complacency. It is spoken of by him not only with calmness and composure, but even with expressions of the most fervent gra-

titude, as the happy instrument of making him acquainted with God and with his own heart\*. Could a stronger proof than this be given of the soundness and sobriety of his religious views, and of their tendency to subdue improper feelings, and to bring every thought into subjection to the law of Christ?

But we must close this discussion for the present. We shall have occasion perhaps to resume it in our next, when we come to consider the unhappy declension in piety which evidently marked some of the later years of Cowper's life.

(To be continued.)

*Twenty Sermons on Miscellaneous Subjects.* By the late Rev. JOHN WILLIAMS, A. B. Rector of Begelly, in the County of Pembroke. London. Hatchard. 1805. 12mo. pp. xx. and 339.

We have two motives for noticing this volume of Discourses: the first, that the profit of them, we understand, belongs to the widow of the deceased; the other, that they are very plain, serious, and practical.

When we term them practical we must however be understood only to mean that they are doctrinal Sermons handled in a practical manner, for few or none of them treat professedly or entirely on those subjects which are commonly denominated points of practice: and we take this occasion of expressing our regret that preachers of the same serious class with Mr. Williams so seldom bestow a whole Sermon on practical topics;—on such topics for example as Christian charity or love—the forgiveness of injuries—Christian contentment—bounty to the poor—the regulation of the temper—the government of the tongue—the observance of relative duties—the due subjugation of the body—the doing to others as we would they should do unto us—and the general duty and necessity of good works. We are more particularly led to make this remark by our perceiving that these Sermons are announced to be on *miscellaneous* subjects.

\* This circumstance of itself, unless it be asserted that Cowper was still under the influence of mental derangement, completely disproves what has been affirmed respecting the effect which religion had in producing his malady.

The doctrine which these sermons teach is clear and strong. For our own part we are not friends to an extremely guarded mode of stating doctrines in a popular discourse, since it often degenerates into coldness; and we apprehend that in a *Welch* congregation something more than English warmth is usually to be expected. The following passage will furnish a fair and somewhat favourable specimen of the pious zeal and earnestness, and of the simplicity and plain dealing which characterize this Welch preacher. The extract is taken from a Sermon on drawing nigh to God that he may draw nigh to us, one of the most practical in the volume.

"But another question ariseth here. 'How are we to draw nigh to God through his Son Jesus Christ?' We are to draw nigh to him in all the ordinances, all the ways and means of grace, which he hath appointed. We must draw nigh to him in private prayer, and in reading and meditating on his holy word in private. We must draw nigh to God in public prayer, and in hearing his word publicly read and preached. We must also draw nigh to God in receiving the Sacrament of the Lord's Supper. These are the ways in which God hath commanded us to draw nigh unto him. And when we draw nigh to him in either or all these ways, we must rely upon the merits and blood of Christ for our acceptance. As the priests of old were obliged to wash their hands and feet, before they entered into the temple to worship God; even so we, when we worship him in any of these ordinances, must be washed in the blood of Christ before we can be accepted. We must depend upon the merits of our great High-Priest, who is in Heaven interceding for us."

"That God may draw nigh to us, we must draw nigh to him, not only in one or two of the ways which he hath appointed, but in all of them. If I pray and read at home, but do not pray and hear in public, whenever I have an opportunity; I have no reason to think that God will draw nigh to me. Again, if I pray, and hear the word read and preached in public, but do not pray and read in private; I have no reason to expect his blessing. If we pray and read and hear, in public and in private, yet neglect the ordinance of the Lord's Supper; we have no reason to hope that God will bless us. In order that God may draw nigh to us with *all his blessings*, we must draw nigh to him in all his ordinances: and that not sometimes, now and then, when it suits our convenience, and nothing else comes in the way; but we must attend them constantly and regularly, never suffering little trifles to be an excuse for our not attending upon God in

any of his means of grace. If we despise any of the Lord's ordinances, he will also despise us. Remember, then, my friends, if we wish that God should draw nigh to us and bless us, we must draw nigh to him, through Christ, the Mediator, in all his ordinances, constantly and regularly, when it is in our power; and we must not let small matters be a sufficient excuse for our not attending. Farther, a simple attendance on God in these ordinances, as a matter of form or custom, will not do. If we draw nigh to God with our lips, while our hearts are far from him; we offer unto him the sacrifice of fools, and bring upon our heads a curse instead of a blessing. When we draw nigh to God, then, we must draw nigh to him with our hearts and affections; with holy fear and reverend love; with hearts eagerly panting and thirsting for God and the blessings of his salvation, and resolved to forsake sin. If we thus draw nigh to God, through the blood of the cross, he will draw nigh to us." (p. 59—61.)

An excellent doctrinal use (that of proving the necessity of the atonement) is made of the parable of the unprofitable servant.

"I will suppose (says the preacher) that you have a servant to whom you have given a certain task of work to perform; but the servant, instead of doing *all* the task, does only half of it; and instead of doing the other half, has spent the time in doing something for another man, who is your enemy. Will you reward this servant for doing half your work, and spending half his time in serving your enemy? Assuredly not. How, then, can we be so foolish and mad as to expect to be rewarded by God for doing our duty by halves? Nay, we have not done half our duty. We have not done the hundredth part of it: but have been chiefly serving the devil, who is God's enemy, as well as the enemy of our own souls. Some of you will perhaps say (what I have heard many others say) namely, 'I have never done any harm in my life.' This is a downright falsehood: for God, who is truth itself, hath said, '*all* have sinned.' To sin, surely, is a harm, and a *very great harm*: it is rebellion against God and his government. But let me suppose, that you have done no harm. Yet even then you have not fulfilled your duty, unless you have also done all the good which God requires of you. Remember the barren fig-tree. It did not bear any bad fruit. Yet hear the sentence pronounced against it. 'Cut it down, why cumbereth it the ground? Lord, why cut it down? I see no bad fruit on it, "Three years have I been seeking fruit upon it, but have found none." I have found no good fruit: therefore cut it down; why cumbereth it the ground? Again, remember the parable of the talents.

He that received one talent, went and hid it: and when his master came to reckon with him; he brought it back to his master as he had received it. He had not squandered it away, nor used it to evil purposes. He had done no evil with it. What is the sentence he receives from his master? 'Take the unprofitable servant, and bind him hand and foot, and cast him into outer darkness, there shall be weeping and gnashing of teeth' for ever." (p. 90, 91.)

The preacher then proceeds to say, that if we stand upon our own goodness and worthiness we shall be miserable to all eternity. "What shall we then do?" "Believe on the Lord Jesus Christ and thou shalt be saved."

We occasionally meet with somewhat low and very familiar illustrations; such for example as the allusion in this Sermon to the substitute for a militia man. In page 36, the union between Christ and the believer is said to be set forth in Scripture by the union that subsists between a husband and wife. Is it not rather the converse which is affirmed in Scripture, we mean, is it not the love due from a husband to his wife which is recommended by the pattern of the love of Christ to his whole Church? "Husbands love your wives even as Christ also loved the Church." We deem the following passage very exceptionable. "You know a husband is obliged to pay his wife's debts. Even so Jesus Christ has paid the debts of his *spouse* the church; the debts of every individual believer who is joined to him." "He hath borne their griefs and carried their sorrows." We can however assure our readers that passages falling so much below the dignity of the pulpit do not occur very frequently.

The following passage appears to us to be much too harsh. "Yea have not some of you instead of listening attentively to these gracious proposals *insolently affronted God by falling asleep in this place?*" This expression seems to pass a heavy condemnation on every one who even in an unguarded moment, or through the weight of some bodily infirmity, may have dopt asleep in Church. We would recommend to all those who, under an idea of being faithful, too much indulge a disposition to severity, the following excellent passage from one of the letters of Cowper the poet: "No man was ever scolded out of his sins. The heart, corrupt as it is, and because it is so,

grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff will bear perhaps to be stroked, though he will growl even under that operation, but if you touch him roughly he will bite."

We wish that in the Sermon on coming to Christ, and in some others, the meaning of the term "coming to him" had been more largely and comprehensively explained. We are persuaded that many well disposed and enquiring persons are much perplexed by the language often used on this subject. They are conscious that they are not so unwilling to "come" as they are represented to be; but they are unable fully to understand in what this duty consists, *and what are the means of fulfilling it which ought to be used on their part.* Mr. Williams indeed has enlarged on the doctrinal explanation of this subject. He has shewn with force and clearness that we must feel ourselves to be lost before we can come to Christ that we may be saved; and that we must then believe and rejoice in him, renouncing our own righteousness and strength: and in this consists the great excellency of his discourses. We think however that he does not sufficiently combine the idea of at the same time coming to Christ as a teacher who is to instruct us, and as a king who is to rule over us. We admit indeed that he strongly insists on the duty of obedience. We complain chiefly that he seems always brief on this subject. The text of the Sermon of which we now speak is, "Come unto me all ye that labour and are heavy laden and I will give you rest," and the words which immediately follow are, "Take my yoke upon you and *learn* of me, &c." expressions which seem to imply that we are to come to Christ the teacher and the law-giver as well as to Christ the atonement.

A short account of the life and character of Mr. Williams is prefixed to these Discourses. He is represented as having been, on his entrance into the Church, "without either gifts or grace for that important office, and without a knowledge of the way of redemption through faith in a crucified Redeemer." Such is the account taken from Mr. Williams's own diary, where also the levity with which he entered into holy orders is dwelt upon. It were earnestly to be wished that all

who engage in the sacred ministry would bear in their serious consideration the confessions of this kind, which from time to time are made by persons who, however superlatively strong may be their language of contrition, are not likely to misrepresent the general circumstances of their own case. Mr. Williams is spoken of by his anonymous biographer, as having been considered a few years after this time as "a very decent well behaved young man, but by no means an *awakened*, and much less a converted person." Two years after this period "the precariousness of his health is said to have given rise to that *awakening*, and those convictions, which afterwards led to a real conversion of heart." The phraseology which is here employed, and which seems intended to mark a complete distinction between awakened and converted, appears to us to be borrowed from the modern school of Mr. Whitfield and Mr. Wesley, rather than from the Scriptures. The term *awake* is occasionally used in the sacred writings, but it is employed either in a more generally metaphorical, or in a more practical, sense than is common with those who now most abound in the use of it. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light; awake to righteousness and sin not."

It is also worthy of observation, that the term converted, in the cases in which it occurs in the New Testament, is used not so much to denote a change in our views of doctrine, as the turning of the heart from unbelief to the exercise of faith, from pride to child-like humility, and from the practice of sin to holiness: "I have prayed for thee that *thy faith fail not.*"—"When thou art converted strengthen thy brethren."—"Except ye be converted, and become as little children, ye shall in no case enter into the Kingdom of Heaven."—"He that converteth a sinner from the *error of his ways* shall save a soul from death, and shall hide a multitude of sins\*."

\* We object to the quotation of the term "spiritual whoredom" from the Diary of Mr. Williams. Surely it is desirable that a religious publication should be such that a young woman may read it aloud in company without having her feelings wounded. Expressions of this kind acquire a new degree of indelicacy, in proportion as the age becomes refined.

We were, however, pleased to see that the biographer does not omit to describe his deceased friend as exhibiting the portrait of an exemplary Christian in the several characters of a minister, a husband, and a master; as also discharging well all his relative duties, and as having his temper, which was naturally warm, so subdued by divine grace, as seldom to give the least uneasiness to any but himself. He died in April 1802, in the fortieth year of his age.

On the whole, we have no difficulty in recommending this volume as abounding in sound doctrine, and as applying that doctrine closely to the conscience and the heart; and as having also the great merit of being remarkably plain and intelligible. It is well adapted to the use of families, supposing only some alterations to be made which it may be easy for the reader to introduce. We should undoubtedly consider a course of divinity to be imperfect, which should not enter into a much fuller delineation of many duties; but masters of families, by sometimes resorting to the sermons of other authors, may supply this defect.

*The Guide to Domestic Happiness.*  
Sixth Edition. 12mo. pp. 222.  
London, Button. 1804. Price 5s.

THE sixth edition, while it evinces the popularity of a work, proportionably supersedes the necessity of any extended review of its contents; unless it should be a work of a vicious tendency, and then its popularity furnishes a more urgent motive to endeavour to counteract its effect.

The little volume which we now notice is intended to direct its readers in one of the most important transactions of human life, the forming a matrimonial connection. The illegality, as well as impolicy, of an unequal union between believers and unbelievers is strongly insisted upon from scriptural authority, and the ordinary pleas for such an union are refuted. The author not only instructs the unmarried what course they are to pursue, in order to secure a happy event to that important revolution which gives them a partner for life; but carries on the consideration to the period when they have entered upon that state, and urges an attention to the

peculiar duties which the connection requires, and without which happiness cannot reasonably be expected. That part of the work is entitled to serious consideration, which displays the discord, mutual dissatisfaction, sacrifices of conscience, difficulty or restraint in the performance of religious duties, diversity of ultimate pursuits, distresses arising from opposite plans in the education of a rising family, and various other momentous evils, almost necessarily consequent upon the choice, in either party, if religious, of an irreligious associate. The violence of passion too frequently urges religious persons to this precipice; and they too often flatter themselves, that the conversion of the object of their choice will remove all the formidable objections which prohibit their union, without perhaps once reflecting upon the probability that the conversion may be on their own side, and that, as the Israelites, by marrying strange wives, were seduced to idolatry, by a similar alliance with formalists or infidels, they may become formalists or infidels themselves.

A passage concerning discontent, pp. 100—102, is just and impressive. The observations concerning the duties of persons in trade, in the seventh letter, addressed to Philetus, appear peculiarly applicable to the manners and temptations of the present times.

The style is such as is generally approved in works of a similar character; and is, perhaps, better adapted to attain its end than one more compressed and argumentative.

*A Reply to the Dissenter's Reasons for separating from the Church of England; in a Letter to John Gill, D. D. Editor of them.* By the Reverend SPENCER COBBOLD, A. M. late Fellow of Gonville and Caius College, Cambridge. Svo. pp. 46. Ipswich, and London, Rivingtons. 1804. Price 1s.

This pamphlet originated in the laudable endeavour to counteract the effect of a plentiful diffusion of the "Dissenter's Reasons" in the parish of the author. We recommend it, notwithstanding some minor defects, to the perusal of those who may be influenced by such "reasons" as their

editor, no doubt, esteemed the best which the cause would admit. These troops, in the service of non-conformity, received but recently a severe repulse from some regulars under the command of the Rev. Mr. Hart, of Bristol, from which they have not yet recovered, and it seems probable they never will. In order, however, to remove as far as possible from the scene of their former defeat, they have travelled from the western to the eastern extremity of the island to see what impression they can make there.

The author labours under a mistake with respect to Dr. Gill, whom he supposes to be now alive, but who has been dead many years.

*Sacred Hours, or Extracts for Private Devotion and Meditation, comprehending the Psalms arranged and classed under various Heads, together with Prayers, Thanksgivings, Hymns, &c. &c. principally selected from Scripture: the whole intended as a Compendium of Divine Authority, and a Companion for the Hour of Solitude and Retirement.* 2 vols. 12mo. London, Ginger. 1804. pp. 312 and 339.

This compilation we understand to be the work of a lady, (the daughter of a baronet, well known in fashionable life) who thought that she could not better employ those seasons of seclusion from the world, which a state of very infirm health has afforded her, than in contributing her assistance towards the cultivation of regular habits of devotion and meditation, habits which are essential to the support of true religion. This object it is impossible not to commend: and we add with pleasure, that, in the manner in which that object is pursued, we meet with nothing which calls for the severity of critical censure.

The nature of the work does not admit of originality: indeed all praise on that ground is formally disclaimed by the authoress. Her plan has been to select and arrange, under different heads, those parts of the sacred writings which are more peculiarly calculated for devotion, meditation, and instruction, including the psalms, which are also classed in the same manner, upon the plan of Bishop Horne. A few occasional prayers, and

hymns, and some pieces of devotional poetry are added. The prayers are chiefly from Bishop Taylor, Dr. Johnson, and Merrick. A considerable number are inserted from manuscript, but they appear to us inferior to the others. The poetical part is taken principally from Dr. Young, Thomson, Addison, Merrick, and Smart. On the whole, these volumes may safely, and profitably, be used as a convenient manual of private devotion.

If there is any thing in this work

which we feel an inclination to blame it is the dedication. We can make all due allowance for the warmth of filial piety, which leads the fair writer to regard an affectionate father as "the best of parents, and the most exemplary of men :" but when she adds, that he "has never known a selfish wish," she asserts what she has no means of knowing, and what, though it were stated of the most perfect human being who ever lived, we should not believe.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

### GREAT BRITAIN.

In the press, *A Dictionary of Chemistry and Mineralogy*, with their application to Arts and Manufactures; in 2 vols. 4to; by Messrs. C. and R. AIKIN.—The *Works of Dante*, with a *Translation* in Blank Verse, Notes, and a new Life of the Author; by the Rev. H. F. CARY.—The Fourth Edition, revised; with Improvements, and a Life and Portrait of the Translator; of the *History of the Peloponnesian War*, translated from the Greek of THUCIDIDES, by WILLIAM SMITH, D. D. Dean of Chester.—*Designs for Cottages, Cottage Farms, and Rural Buildings*, in 1 vol. royal 4to; by JOSEPH GANDY, Architect, A. R. A.—A Series of Remarks on Female Charity Schools, Friendly Societies, and other Subjects connected with them; by Mrs. CAPPE, of York.—*Experiments and Discoveries respecting Ice, Heat, and Cold*; by the Rev. JAMES HALL, M. A.—A superb Work on India, by Mr. ORME, containing Two Volumes of *Views of the Country*; and One of *Portraits of the different Castes, Dresses, and Occupations of the Natives*; accompanied by a *Brief History of India*, by F. BLAGDON, Esq.—A new Edition of BURN's *Justice of the Peace and Parish Officer*, with the Statutes and Reports of adjudged Cases brought down to the present time.—A new Edition of some of the scarce Latin Pieces of the celebrated RAHNKENIUS, by Mr. LUNN.

Preparing for the Press, a Work by Mrs. WEST, on the *Characteristic Duties of Women*, entitled, *Letters to a Young Lady*.—*An Inquiry into the Nature of the Greek Definitive Article*, with illustrative Notes, by the Rev. Mr. MIDDLETON.—*The Code of Health and Longevity*, By Sir JOHN SINCLAIR, detailing, 1. The circumstances which necessarily tend to promote health

and longevity, independently of individual attention. 2. The rules, which, if observed by an individual, have a tendency to preserve health and existence, even where these independent circumstances are wanting; and 3. The regulations, by which the health and safety of a great community are protected from the various injuries to which they are likely to be exposed.—A new Work, entitled, the *New Annual British and Asiatic Register*; or, a View of History, Politics, and Literature, for the year 1804; conducted on the Plan and Principles of Dodsley's celebrated Work; to comprehend also the information contained in the Asiatic Register.—*Sketches; General, Literary, and Scientific*, in Natural and Civil History, Antiquities, Biography, Agriculture, &c. drawn from accurate Observations, made in several Parts of England, Scotland, and Wales; in 2 vols. royal 4to; with numerous Plates; by Mr. CHARLES FOTHERGILL.

Dr. DRAKE has begun a Series of *Essays, Biographical, Critical, and Historical*; illustrative of the *Spectator, Tatler, and Guardian*; and particularly designed as a Companion to the highly ornamented Edition of these Works lately published by Mr. Sharpe, under the care of Dr. Drake.

We proceeded on misinformation when we stated in our last, that a Second Volume of Sermons would shortly appear from the pen of Mr. COOPER.

The Fourth Edition of the *Encyclopædia Britannica* began to be published, the first day of this month. A half volume will appear every six weeks, handsomely printed on fine yellow wove paper, demy 4to., with new Plates, price 15s. in Boards. This edition will be greatly enlarged, and the new Articles incorporated in their proper places. The Plates will amount to upwards of five hundred.

Professor CROTCHE has been prevailed upon to publish the *Musical Lectures*, which he recently delivered with general approbation, at the Royal Institution, with the *Musical Examples* at large.

Dr. SMITH's two prizes for the best proficients in Natural Philosophy and Mathematics, at Cambridge, are this year adjudged to Messrs. THOMAS TURTON, of Catherine Hall, and SAMUEL CHRISTIE, of Trinity College, Bachelors of Arts; and it was at the same time determined by the Examiners, that the merits of these two gentlemen were so near, that they perceived no distinction between them. The Rev. WILLIAM COCKBURN, M. A. Fellow of St. John's, has obtained Mr. BUCHANAN's prize for his English Prose Dissertation—*On the best Means of civilizing the Subjects of the British Empire in India, and of diffusing the Light of the Christian Religion throughout the Eastern World*; and Mr. CHARLES GRANT, M. A. Fellow of Magdalen, that for the English Poem on the *Restoration of Learning in the East*.

The EARL OF CARLISLE has presented to the Dean and Chapter of York, for the embellishment of the Minster, a fine *Window of painted Glass*, purchased, during the troubles, from the Church of St. Nicholas, at Rome. The subject is the Visitation of the Virgin Mary. The figures are as large as life, admirably drawn; and always considered to have been designed either by SEBASTIAN DE PIOMBO, or MICHAEL ANGELO.

The opening of the Rochdale Canal took place on the 21st of Dec. This undertaking is of great national importance; as it unites, by means of inland navigation, the German Ocean with the Irish Sea.

A grand aqueduct, constructing over the vale of Ponte-Cassylta, in Denbighshire, to perfect the Junction Canal from Chester along the River Dee, will be completed, it is thought, by Midsummer. It is one of the most extraordinary efforts of art; consisting of nineteen pair of conical pillars, fifty-two feet asunder, the centre of which is one hundred and twenty feet in height; each pair of pillars supporting a kind of elliptical bridge of cast iron: the whole covered with immense sheets of cast iron, riveted and cemented together, so as to form an Aqueduct of sufficient width to allow the canal barges to pass one another.

Mr. H. LAWSON, in a Letter to Mr. TILLOCH, see Phil. Mag. Vol. XX. pp. 362—364, has thrown out a hint on the subject of *rendering Assistance to Persons in Danger of Drowning*, which may deserve attention. Even good Swimmers sometimes feel it difficult to relieve persons in this situation, from their endeavouring to grasp whatever body may come in their way; but if the swimmer could take with him into the water any thing that would support from five to ten pounds weight

he would be able, perhaps, to render assistance without endangering himself. *The proper application of a man's hat and pocket handkerchief* might answer this desirable end. Spread the handkerchief on the ground, and place the hat, with the brim downwards, on the middle of the handkerchief; tie the handkerchief round the hat as you would tie up a bundle; keeping the knots as near the centre of the crown of the hat as may be. Now by seizing the knots in one hand, and keeping the opening of the hat upwards, a person, who even does not know how to swim, may fearlessly plunge into the water with what may be necessary to save the life of a fellow-creature. If two hats were used, and the two ends of a walking stick tied into the knots of the handkerchiefs and the stick seized by the middle, a buoyancy equal to at least fourteen pounds would be obtained; or if as many hats were tied upon the stick as it would hold, which would not be less than four, a buoyancy would be acquired equal to twenty-eight pounds or more; without the risk, in either case, of the hats filling with water. A common sized hat, such as is now worn, will support even more than ten pounds weight; but, with a weight of seven pounds, it would not be liable to fill, even if there were a little ripple on the water. The handkerchief applied as above directed, covering the open part of the hat, prevents its being readily filled by the splashing of the water; and as it is well known that the human body is of nearly the same specific gravity as water, it must be evident that a buoyancy of seven pounds will, if properly managed, keep the head sufficiently above the surface till more effectual assistance can be procured. If any person, therefore, who falls accidentally into the water, had sufficient presence of mind to snatch his hat instantly from his head, and, placing his fingers within side the crown, should hold it firmly top downwards, he would support himself till he might be extricated from peril even though he could not swim.

#### THE CONTINENT.

The English language is making considerable progress on the Continent. In all the New Russian Institutions, and in most of the German Universities and Academies, there is a master appointed for teaching it. A number of Elementary Books, and Selections from the writings of the best English Authors, have been lately published. British Publications, indeed, occupy a considerable portion of the Periodical Reports of Literature in the Journals of the Continent; and there are few works of importance among us, which are not speedily translated into some continental language; often into several languages.

## FRANCE.

M. LAUDON has undertaken, in Paris, an interesting Work, entitled, *The Lives and Works of the most celebrated Painters of every School*; a classical Publication, containing a complete Collection of the Works of the most eminent Painters, with their Portraits: Twelve Plates from the Works of each Artist of the second Rank; and One from the Works of each of those, who, though of an inferior class, have acquired a certain degree of celebrity. These Plates will be reduced and engraved from the Prints in the National Library. To which are added, the Lives of the Greek Painters, and a Selection of the finest Ancient Paintings. Each vol. in 4to. will contain, besides the text, seventy-two Plates, price £1. 16s. in boards. The first volume, containing the Portrait, Life, and Works of Dominic Zampieri, called DOMINICINO, is published; and the second, containing the remainder of his Works, with the Portrait, Life, and entire Works of CORREGIO, is nearly ready. Each volume will be translated into English, as the Work proceeds; and will be published in London, with the original Plates. The first has already appeared.

A Bible, enriched with some valuable Manuscript Commentaries, by BOSSUET, has been lately presented to the National Library.

The difficulty of procuring Mahogany and various precious Woods, and the consequent exorbitant prices demanded for the ordinary articles of family convenience, have occasioned chemists to turn their attention to a subject particularly calculated to promote domestic convenience at a moderate expense. An application has been, in consequence, discovered, which renders any close grained wood so nearly like mahogany in its texture, density, and polish, as to deceive the most experienced judges. This operation is now much practised in France. The surface of the wood to be stained, must be first made as smooth as possible; and afterwards rubbed over with diluted nitrous acid, as a preparative to the reception of the subsequent application. An ounce and a half of dragon's blood dissolved in a pint of spirits of wine, and one-third of that quantity of carbonate of soda, are then to be mixed together and filtered, and this fluid is to be rubbed, or rather dexterously laid on the wood, with a soft brush. This process must be repeated; and the wood will, in a little time, acquire the appearance above described. When the staining has been executed judiciously, the surface will resemble a mirror; if, however, the polish should lose its brilliancy, it may be easily restored, by the use of a little cool drawn linseed oil.

## GERMANY.

According to an Imperial Edict of Oct. 13th last, issued at Vienna, all Lectures in that University, on Logie, Metaphysics, Practical Philosophy, and Physics, are to be delivered in Latin. By another Edict, all private teaching, without a licence from the Heads of the University, is forbidden; and those who are taught in this manner, and without a licence, are disqualified from standing a competition for any situation which is to be decided by the literary attainments of the candidates.

## SWEDEN.

The King of Sweden manifests great zeal in the establishment of a proper system of education in his dominions. A Board, appointed for the purpose of superintending public instruction in that kingdom, has commissioned a young Swede, named BROEMAN, who had distinguished himself by some critical pieces and a treatise on education, to make a tour through several parts of Europe, in order to collect information on the subject. He had an audience of the King, who pointed out to him several things, which he thought would prove of especial utility to Sweden; and enjoined him, above all, not to be too easily led away by untried novelties.

Baron HERMELIN, who has already published Maps of many of the Swedish Provinces, intends to publish a *Geographical and Statistical Description of Swedish Lapland*, by Mr. WAHLENBERG, of the Cabinet of Natural History at Upsal.

## RUSSIA.

Several Periodical Works have very recently commenced in Russia. One, entitled *Notices of the North*, is to be edited by M. MARTIGNORO, well known for his Translation of Longinus; and will exhibit the History of Learning and Civilization in Russia, with the lives of its most illustrious men. Another Journal appears at Moscow, under the direction of M. KUTOSOF, ancient Curator of the University, entitled, *The Friend of Illumination; or, Journal of the Sciences and Arts*.

More accurate and complete details respecting GEORGIA, than the public at present possess, may be soon expected. Besides the expedition undertaken by order of the Russian Government and conducted by Count PUSCHKIN, who was accompanied by several scientific men; the Baron of BIBERSTEIN, who has already published a work relative to the west coast of the Caspian Sea, is now travelling in Georgia, to examine every thing relative to the culture and commerce of silk. Three engineers have likewise been recently dispatched into that country, to collect further information.

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## AMERICA.

A descendant of WILLIAM PENN, the founder of Philadelphia, and the original

colonist of Pennsylvania, has lately presented to that city a large sum of money, to be employed in erecting a statue to his illustrious ancestor.

## LIST OF NEW PUBLICATIONS.

## THEOLOGY.

The Faith and Hope of the Righteous; a Sermon preached at Bath, December 2, 1804, on Occasion of the Death of the Rev. Archibald Maclaine, D. D. late Minister of the English Church at the Hague. By the Rev. Dr. Gardnier. 1s.

The Forbidden Tree; a Sermon preached at the Church of St. Lawrence, Reading, on Tuesday, Oct. 2, 1804, at Archbi- shop Laud's Lecture, and published at the request of many of the Clergy and others who were present. By the Rev. Nathaniel Gilbert. 1s.

## MISCELLANEOUS.

A Poem on the Restoration of Learning in the East, which obtained Mr. Buchanan's prize, by Charles Grant, Esq. M. A. Fellow of Magdalen College. 4to. pp. 29.

Travels to the Westward of the Alle- gany Mountains, in the States of the Ohio, Kentucky, and Tennessee, and Return to Charleston through the Upper Carolinas. With a Map of the States in the Centre, West, and South of the United States. Translated from the French of F. A. Michaux, M. D. 8vo. 7s. boards.

Narrative of a Voyage to Brazil; in the Years 1802 and 1803; with general Sketches of the Country, and a Descrip- tion of the City and Province of St. Salvadore and Port Segaro. By Thomas Lind- ley. 8vo. 6s. boards.

An Alphabetical Key to *Propria quæ Maribus, Quæ Genus, and As in Presenti*; containing all the Examples, declined and translated, with the Rules quoted under each, and Numerical References to the Context. By J. Carey, LL. D. 2s. 6d.

The Trials of Thomas Price and Matthew

Crosse, for Perjury, in voting at the late Middlesex Election. 2s.

The Statutes at large. By Pickering. Volume 45. Part 1. 13s. boards.

The Edinburgh Medical and Surgical Journal, exhibiting a concise View of the latest and most important Discoveries in Medicine, Surgery, and Pharmacy. By a Society of Gentlemen in London and Edinburgh. No 1. (To be continued quarterly.) 3s.

A Reply to Mr. Edlin's two Cases of Gout, said to have terminated in Death, in consequence of the external Use of Cold Water. To which are added, an Instance of the fatal Effects of encouraging Gout; with Observations, &c. By Robert King- lake, M. D. 2s. 6d.

Duncan's Annals of Medicine, for the Years 1803-4. 8vo. 9s. boards.

The Society of Friends, or People com- monly called Quakers, examined. By John Bristed. 8vo. 6s.

A Letter to the Members of the Procla- mation Society, and the Society for the Suppression of Vice. 1s.

A Letter to a Member of the Society for the Suppression of Vice; in which its Prin- ciples are examined and condemned. 2s.

A General Treatise on Cattle; compre- hending the Breeding, Management, Im- provement, and Diseases. By John Law- rence. 8vo. 12s. boards.

The Triumph of Music. By William Hayley, Esq. 4to. 10s. 6d.

Specimens of scarce Translations of the Seventeenth Century, from the Latin Poets. To which are added, Miscellaneous Translations from the Greek, Spanish, Ita- lian, &c. By Robert Walpole, Esq. B. A. 8vo. 4s. boards.

## RELIGIOUS INTELLIGENCE.

## MISSION TO TARTARY.

THE Directors of the Edinburgh Mis- sionary Society have lately received letters from their Missionaries. The principal intelligence which these let- ters contain will be found in the fol- lowing extracts.

Your letters of the 8th March, the

2d April, and the 16th of May, came all safe to hand. We delivered to Abdy (the priest of the village) the letter that was in- closed for him. When it was translated to him he expressed the greatest satis- faction at receiving it, and soon after wrote you an answer, with which we are persuad- ed you would have been pleased; but by that time, the plague had begun to make

its appearance in the neighbourhood of Karass, and all communication was stopt betwixt the natives, and the town from which the post sets out for Petersburgh. Early in the summer this dreadful malady broke out in Georgia, from whence it spread in various directions. The Russians knew nothing about it till they heard of it from us, and at first they gave no credit to our report. At last one of us wrote to the general who commands at Constantingorskie, who sent some officers with a party of Kozaks into our neighbourhood to endeavour, if possible, to ascertain the real state of the case; but the Tartars and Circassians denied stoutly that they knew any thing about it, although at that very time it was raging in a village at no great distance, to which Mr. Brunton directed them, and where numbers died of it every day.

This unhappy country has been visited with another calamity. A war has broken out betwixt the Russians and Circassians. Many of the Russians have been murdered by the Circassians in various places. They have repeatedly come to an agreement, but the latter are regardless of their oaths, and continually break them. It is reported that the Russians are collecting an army to reduce them completely. Hitherto, in our opinion, they have dealt too gently with these fierce barbarians, but it is probable that they will now be provoked to use stronger measures. In the mean time the Tartars favour the Circassians, and the inhabitants of several large villages have gone to the other side of the Kuban, (the boundary betwixt the Turks and the Russians.) A considerable body of armed Kabardians came and pretended to carry them off by force. Their number has never been ascertained, but it is probable that it would by no means have been equal to the enterprise, had the Tartars not agreed to go along with them. On the 12th of July, when we rose in the morning, we saw the whole country to the north of us covered with smoke. On enquiry, we found that it had arisen from the Tartar villages, which either the Tartars themselves, or the people who came to carry them off, had set on fire. Some of these villages are within a few miles of us. Owing to the circumstance just mentioned, some Armenian merchants have lost a great deal of property. There is scarcely one of them that was settled among the Tartars, but has sustained a heavy loss. Several of them have been carried beyond the Kuban, and forced to profess the Mohammedan religion. The natives, both Tartars and Kabardians, have behaved to them in a cruel and oppressive manner.

These events, you may believe, produced in our minds a considerable degree of alarm. As soon as the people of this village heard of what was going on, they made preparations for departing, and cer-

tainly would have departed had it not been for their Sultan, Islam Gerry, who had the penetration to foresee and to dread future consequences. However, had it not been for the plague on one side, and a party of Russians on the other, it is doubtful if even Islam Gerry himself would have hesitated to go away. Be this as it may, he and his people have behaved well to us. They assured us that should the village be attacked, they would defend us to the utmost, and should there be any danger of their being forced from Karass, they would endeavour, all in their power, to put us in a place of safety, under the protection of the Russians. Every day brought us unpleasant reports. Frequently we were alarmed in the night: men, women, and children sometimes slept with their clothes on, ready to fly in case of danger, and oftener than once, the dread of an immediate attack drove us to the woods. On one occasion a plundering party of Kabardians carried off three of our horses, and expressed, as we were told, a great desire to get our native children into their possession.

This disturbed and unsettled way of living began to affect the health of some of us, at a season, when every precaution was necessary for its preservation. On that account it appeared to be our duty to remove, for a time, to some place of security. The same thing occurred to the people in our village. They were afraid of the consequences, should they be actually called to defend us, and made Abdy write us a letter in their name, advising us to leave Karass till the country should be in a peaceable and quiet state. After much consideration, it was resolved to go to Georghievsk; but as none are permitted to enter that place without a passport, Mr. Brunton went to Constantingorskie to solicit one from the Russian general who commands there, and who has uniformly behaved to him with the most friendly attention since he came to Karass. You may guess what was Mr. Brunton's disappointment, when he found that the general had gone to the Kuban on business of importance, and had left the strictest orders with the commanding officer, not to grant a passport, on any account whatever, to any person coming from the Tartar villages. In the perilous and pressing circumstances in which our family was placed, Mr. Brunton determined to leave no method untried to provide for our safety, and taking Gillorum Harrison along with him, he proceeded to Georghievsk without a passport. When they got near the fort, they found an officer with a guard under him, stationed on purpose to prevent persons from the country where the plague prevailed from entering the fort. The officer forbade them to come nearer, and ordered them to return the way they came. After some conversation Mr. Brunton pre-

vailed with him to inform the Commandant of his arrival and object, who knowing Mr. Brunton, and relying on his assurances of the healthiness of our village, gave him permission to bring the whole family to Georghievsk.

On their return to Karass, we lost no time in preparing for our departure. Having packed up all our most valuable effects, we put the place under Islam Gerry's protection, and left the man whom we had ransomed to take care of the cattle, and of such articles as we did not think proper to carry with us. You can scarcely conceive the concern which the people of the village discovered at our going away. Though they were sensible of the propriety of the measure, yet it seemed to give them great distress. We told them that we expected the present calamities would not continue long, and that we hoped soon to return, and to live among them in peace and comfort. Nine Tartars with carts went with us to Georghievsk, and their Sultan Islam Gerry accompanied us almost the whole way. On approaching the fort Mr. Brunton went before us to wait on the Commandant, and having given him the strongest assurances that the Tartars whom we had brought along with us were not infected with the plague, he obtained liberty for them to enter along with us. These poor people asked nothing for their trouble, but we thought it right to make them some acknowledgment.

To provide accommodation and necessaries for so large a family, in such a situation, it was easy to foresee, would be attended with much inconvenience and embarrassment unless we had a house to ourselves. We could not therefore but regard it as a fresh instance of the gracious care of that kind Providence which hath watched over us, and preserved us amidst innumerable dangers, that at this very time there happened to be for sale a pretty comfortable house with three small gardens belonging to it, besides offices. The price asked for it was seven hundred roubles, which we were then told, and have since reason to think, was not too much. We accordingly made the purchase and took possession of it immediately.

When we entered our new habitation we were full of thankfulness to find ourselves once more in a place of safety, free from the anxiety and alarms with which we had been daily harassed for a long time. We had not been long in Georghievsk till almost all of us had more or less of sickness. The fever and ague was the prevailing disorder. It was particularly severe on those who had been ailing before. Mrs. Paterson's constitution had been much impaired, while she was at Karass. The fever and ague brought her fast down, and on the 3d October she departed this life. We were permitted to carry her corpse to Karass, and saw it decently interred in our own burying ground. The people of the village were much affected, and many of them shed tears on that occasion. Islam Gerry the Sultan wept much. Her death is a great loss to the mission. No person could be more interested in its success than she was. She was singularly useful among us in various respects. She kept the two Circassian boys whom we first ransomed, and took as great care of them, and seemed to have as much pleasure in them as if they had been her own children. She was possessed of a very superior understanding, and had an uncommon talent for learning languages. Besides the Tartar, which she spoke fluently, she understood the Kabardian language (which is very difficult to learn) better than any of us. She bore her trouble with the greatest patience. Nothing like a murmur was heard from her lips. Her concern for the success of our mission continued to the last. Her love to her Saviour, and her zeal for the advancement of his kingdom, seemed to grow stronger, as that event approached that was to remove her to his presence. She expressed the firmest reliance on his atoning blood, and died in the assurance of being happy with him for ever. Now, we doubt not, she is before the throne of God, rejoicing with those "who hazarded their lives for the name of our Lord Jesus Christ;" not regretting the hardships that she met with in his service, but praising him that she "was counted worthy to suffer for his name."

## VIEW OF PUBLIC AFFAIRS.

### FRANCE.

ON the 4th of February a communication was made by Bonaparte, to the Legislative Body, of the letter which he had written to the King of England, and of the reply which Lord Mulgrave addressed to M. Talleyrand. In his letter, Bonaparte, who

addresses the King, "Monsieur mon frere," states, that his first wish is peace, and that he considers it as no disgrace to make the first step. "I conjure your Majesty," he says, "not to deny yourself the happiness of giving peace to the world. This moment once lost, what end can be assigned to a war which all my efforts will not be

able to terminate? Your Majesty has gained more within ten years than the whole extent of Europe. Your nation is at the highest point of prosperity; what can it hope from war? To form a coalition on the continent? A coalition can only increase the preponderance and continental greatness of France. To renew internal troubles? The times are no longer the same. To destroy our finances? Finances founded on a flourishing culture can never be destroyed. To take from France her colonies? They are only a secondary object to France; and does not your Majesty already possess more than you know how to preserve? If your Majesty would but reflect, you must perceive that the war is without an object. Alas! what a melancholy prospect to cause two nations to fight for the sake of fighting. The world is sufficiently large, and reason sufficiently powerful to discover the means of reconciling every thing, when the wish for reconciliation exists on both sides."

Lord Mulgrave, in replying to this letter, states, that there is no object which his Majesty has more at heart than such a peace as may not be incompatible with permanent security, and the essential interests of his states; but that such a peace is not to be attained but by providing at the same time for the future safety and tranquillity of Europe; that therefore his Majesty cannot reply particularly to the overture which has been made him until he shall have communicated with the continental powers, with whom he is confidentially connected, and particularly with the Emperor of Russia, who has given the strongest proofs of the wisdom and elevation of the sentiments with which he is animated, and the lively interest which he takes in the independence of Europe.

The above communication was followed by reflections on England of so very acrimonious a nature, as prove incontestably that the overture was made not in the spirit of friendship but of enmity: for what is there in Lord Mulgrave's reply which could give any just occasion for the violence of invective or menace, unless it be, that, instead of styling him Emperor, he is styled, "the head of the Government of France?" The whole frame and structure of Bonaparte's letter, indeed, no less than the tenor of those reflections which followed its communication to the Legislative Body, are adverse to the idea that his intentions were pacific. One of his objects, no doubt, was, to render himself popular at home, and to throw the odium of continuing the war on Great Britain: and this effect may, to a certain degree, be produced by it. But the mode of its transmission, the tone of insolence which pervades it, the departure from established forms in addressing it to the King personally, the cautious avoidance of every thing specific,

and the implied threat which one part of it contains, plainly prove that reconciliation was little thought of by him. Politicians who have been used to watch the motions of Bonaparte, are disposed to think this overture a prelude to some great attempt, to which, should it be successful, it will be thought to add a lustre. The rumours of invasion are, partly on this ground, renewed, and partly on the ground, that more vigorous movements than usual have lately been made in the ports of France. The Rochfort squadron has made its escape, but its destination has not yet been ascertained. The Toulon fleet is also reported, though on less authentic grounds, to have put to sea. And the Brest fleet is said to be perfectly ready to avail itself of the very first opportunity of sailing which the relaxation of the blockade may afford. Doubtless Bonaparte will not be disposed to pass the approaching campaign in the same inert way in which the last was consumed. But whether Jamaica, the East Indies, Egypt, or Ireland, or even England, be his object, time only can discover; and it remains, perhaps, even in his own mind, to be determined by circumstances.

The French Ambassador, Marshal Brune, has, at length, quitted Constantinople, a sufficient proof that the sentiments of Russia continue hostile to France.

According to the French Budget, the total of the expenditure for the year amounts to £28,500,000 sterling. The ways and means are not yet specified.

It appears that the idea which has been for some time entertained, of erecting a kingdom in Italy, for one of the branches of the Bonaparte family, is well founded. A deputation from the Italian Republic has made a formal tender of the crown of Lombardy to His Imperial Highness Prince Joseph Bonaparte. A condition is established, that the crown of Lombardy and that of France shall never be united in the same person. This is by way of providing that the excessive aggrandisement of France may give no cause of jealousy to its neighbours. It is stated that more sovereignties are intended for the remaining branches of that *illustrious family*; and from what we have seen, the statement is by no means improbable.

#### SPAIN.

Our Government, highly to their honour, have issued orders that no neutral vessel going with supplies of grain to Spain shall be molested, during the present distress of that unfortunate country, even though the grain should belong to our enemy. An order has likewise been issued that all the private property belonging to the officers and men of the captured Spanish frigates, whether in money or goods, shall be restored to them.

The result of this year's enumeration of

the population of Spain is said to be most afflicting, since it shews, what we have some difficulty in believing, that that country has lost, within a twelvemonth, through earthquake, pestilence, and famine, one million of her people.

Spain is represented as becoming gradually warm in the war against us; and her grandees, we are told, are making magnificent sacrifices for its support. The resources of such a fund, however, if the industry of Spain does not yield a more certain aid, will soon be exhausted.

#### GIBRALTAR.

Letters from Gibraltar, dated the 25th December, represent the fever as having almost disappeared. General Fox was using every possible exertion for removing those loads of filth and rubbish which had accumulated in the streets of the town, and from which the disease had undoubtedly acquired much of its malignity; and for completely extirpating the contagion in that garrison.

#### PORUGAL.

Lord Robert Fitzgerald, our minister at the court of Lisbon, presented on the 25th of January last, a paper to the Secretary of State, remonstrating in strong terms against the publication in the Gazette of Lisbon of the manifesto of the Prince of Peace to which we alluded in our last; as containing a gross libel on our Government, which it accused of starving prisoners to death and forcing them to take up arms against their own country. The effect of this remonstrance is not yet known.

#### HOLLAND.

Some very spirited discussions have taken place in the Batavian Legislative Assembly, on the occasion of a fresh demand from the State Directory of a contribution which should cover the deficiencies of last year. A. M. Van Hasselt, in particular, who spoke at great length, arraigned the conduct of the Directory in the strongest terms; and earnestly urged their taking

measures, in conjunction with their *High Ally*, which should ease them of their present insupportable burdens, by reducing their expenses, at present unnecessarily enormous, within proper limits. Such freedom of speech cannot be very palatable either to Bonaparte or his minions, unless indeed it be used at his suggestion, in order to discredit the Directory, and pave the way for bestowing the Government of that unhappy country on some branch of the imperial family. M. Van Hasselt exposes, in very affecting terms, the wretched state to which Holland is brought; but then he ascribes it not to its proper cause, the French government, but to the extravagance and waste of the Batavian Directory.

#### RUSSIA.

There are strong reasons for believing that both this power and Sweden are about to join us in a confederacy against the French. Yet there appear no movements on their parts sufficient to justify the hope of a very early and active co-operation.

#### EAST INDIES.

The war against Holkar still raged at the date of the last dispatches. Our troops had as usual been successful in almost every encounter. The fort of Hingalis Cheer, which had been in the possession of Holkar's family for fifty years, and was considered as one of the strongest forts in his dominions, being surrounded by a deep natural ravine 250 feet wide, and 200 deep, was taken by assault on the 2d of July, with very little loss on our part. The fort of Rampoora had been carried on the 16th of the preceding May in the same manner, after a smart action in the adjacent plain. Our loss on this occasion was 12 killed and 55 wounded: only one officer and three other Europeans were among the latter.

By the official account published by the Right Hon. the Governor in Council at Madras, it appears that 145,840 persons have been inoculated with the vaccine, at the Presidency and subordinate stations, without any casualty.

## GREAT BRITAIN.

#### PARLIAMENTARY PROCEEDINGS.

THE discussion of the question respecting the WAR WITH SPAIN was delayed till the 11th instant in consequence of the great number of papers which were called for by both Houses of Parliament. These papers have certainly served to place the measure on less questionable grounds, and have left no wish for information unsatisfied. In that view the postponement of the discussion has been attended with considerable advantage to the public.

In the House of Lords, the justice and propriety of the proceedings of Government were attacked by Earl Spencer, Lord Darnley, Lord King, and Lord Grenville, and defended by Lord Mulgrave, Lord Hawkesbury, Lord Viscount Sidmouth, the Earl of Westmoreland, and the Lord Chancellor. On a division the numbers were—in favour of an address approving of the war 114, against it 36.

In the House of Commons the discussion occupied two days. It was begun by Mr. Pitt, who, after going through the papers

on the table for the purpose of proving both the justice and the policy of the steps which had been taken, moved an address to his Majesty, thanking him for the communication of the papers relative to hostilities with Spain, and expressing the satisfaction of the House at observing that he had acted throughout the whole negotiation with the greatest moderation and forbearance, and consistently with the honour of his crown and the security of his dominions. Mr. Grey endeavoured to prove that all the arguments employed by the Chancellor of the Exchequer were unfounded and fallacious; and that ministers had been guilty of a gross breach of faith towards Spain. On this ground he moved an amendment to the address, the substance of which was, that the House witnessed with regret in what had taken place, the mischievous effects of an undecided, equivocal and contradictory policy; but that while they point out the errors of ministers and their fatal consequences, his Majesty may be assured of the support of the House in every measure necessary to assert the rights and vindicate the honour of his crown, objects which can never be successfully pursued by negligent and undecided councils, nor attained by the violation of engagements on which those with whom we treat, have rested their security. Mr. Grey's proposition was supported by Lord Temple, Mr. Raine, Mr. Johnstone, Dr. Lawrence and Mr. Fox; and opposed by Lord Castlereagh, the Advocate General, Mr. Banks, Mr. Hiley Addington, the Master of the Rolls and Mr. Pitt, whose reply closed the debate. The speeches of the two last were peculiarly able and convincing. The impression made on our minds by a careful perusal of the papers which were laid on the table, and by the discussion which took place upon them, was that war with Spain could not well be avoided; and that, with respect even to the capture of the treasure ships previous to a formal declaration of war, which formed the principal ground of censure, it admitted of a fair justification on the ground that there had been a conditional declaration of war on our part. It had been distinctly stated by our minister, that unless Spain would communicate to us her treaty of subsidy with France, a communication which, considering her professions of amity, it was incumbent on her to make; or if she made any attempt to fit out a naval force; we should consider her neutrality as at an end, and proceed to take those measures of precaution which might be necessary to guard against the effects of her hostility. Spain, however, refused to make us acquainted with the particulars of her treaty with France. She proceeded also to make considerable armaments without intimating to us her purpose, and she admitted of the passage of French seamen and soldiers through

her dominions with the view of reinforcing the French squadron shut up in Ferrol. These were causes of war entirely independent of the enormous subsidies paid by Spain to France, subsidies far more than equivalent to any succours which the latter had a right to claim by virtue of the treaty of St. Ildefonso; and they served only to place in a more striking point of view the moderation and forbearance of our government. We certainly think, under all the circumstances of the case, that had government acted otherwise than they did; had they allowed the Spanish armaments to go on, and the treasure ships to enter Cadiz; had the Spanish ships in Ferrol, in consequence of this forbearance, been in a condition to join the French squadron shut up there; had that squadron thus strengthened been able to force its way into Rochfort, and with the accession of the Rochfort squadron, and perhaps also of the Brest fleet, to proceed to Ireland; ministers would have had a much worse case to lay before Parliament. We cannot help thinking at the same time that an indecision and a want of explicitness are visible in the instructions given to our envoy at an early period of the war with France; and that the conduct of our Charge d'Affairs towards the close of the negotiations, particularly in admitting that there had been a convention of neutrality between this country and Spain, when there had in fact been no such convention, bore the stamp of weakness and indiscretion. On the whole, however, we are of opinion that a good case is made out by ministers: and a large majority of the House was of the same opinion; for on a division the numbers were for the original address 313. Against it 106.

A petition has been presented to the House of Commons against the late return for Middlesex, which has been submitted to the consideration of a Committee.

By the accounts laid on the table of the House of Commons, it appears that the produce of permanent taxes, in the year ending January 5, 1805, amounted to the sum of £29,312,483. 10s 5½d. The war taxes in the same year produced £11,448,874. 2s. 1½d. Grand total of permanent and war taxes for the last year £40,731,357. 12s. 7½d.

The following are the estimates which have been moved for the military service of the ensuing year, viz. guards, garrisons, &c. 143,920 men, £4,945,920; forces in the plantations, 47,000 men, £1,424,920; India forces, 20,000 men, £471,461; general and staff officers, £288,857; embodied militia and fencibles, 103,228 men, £2,663,752; clothing and contingencies for them, £264,485; foreign corps 17,386 men, £851,350; barrack department, England, £1,682,182, Ireland, £483,698; allowance to innkeepers, £476,699; half-pay and military allowances, £265,682;

recruiting and contingencies, £201,271; offices, £191,838; in and out pensioners, hospital expenses, and royal military asylum, £345,930. The estimates for the ordnance service of Great Britain and Ireland amounted to 4,462,071. The addition made to our military force in the last year has been 4,046 cavalry, 898 artillery, 6,465 infantry, and 4,290 militia.

In a Committee of Supply the following sums were also granted to his Majesty, viz. £1,441,000 for the extraordinaries of the navy; £1,536,000 for building and repairing ships; £975,000 for the transport service; £552,000 for prisoners of war; £414,000 for settling differences with America; £135,721 for American loyalists; £91,600 for convicts, law charges, and police offices; £61,600 for foreign establishments; £10,400 for the British Museum; £12,470 for emigrants; and £21,000 for the stationary of both Houses of Parliament.

A bill for renewing the suspension of the Habeas Corpus Act in Ireland has been carried through both Houses of Parliament; though not without considerable opposition.

On the 5th instant a motion was made in the House of Lords, by Lord Darnley, for leave to bring in a bill to repeal the Additional Force Act which was passed at the close of last session, on the ground of the absolute inefficiency of that measure. The number of men to be raised by the act was 16,000, who were also to be immediately raised; but seven months had elapsed, and not 3,000 had been raised. In some counties where 500 were to have been raised, the number actually raised amounted to fourteen. It was also, he said, an unequal and oppressive tax, being calculated to raise money instead of men, at the same time that it acted as a hindrance to the recruiting of the regular army. On these grounds the motion for a repeal of the act was supported by Lord King, Earls Suffolk and Spencer, the Duke of Clarence, and Lord Grenville. The speakers against the repeal were Earl Camden, Earl Westmoreland, Lord Mulgrave, Lord Hawkesbury, and the Lord Chancellor; and the arguments which they employed were, that though the numbers produced by the act were not so great as were expected, no objection could thence be deduced to the principle or utility of the measure in question, sufficient time not having been given to ascertain its operation; that if the act were repealed, the impolitic system of ballot, and the high bounties to which the army of reserve had given birth, must again be resorted to; whereas if it were continued, all the effects might be expected from it which were at first promised, the act being framed not for temporary purpose merely, but with a view of forming a depot for insuring supplies of men to the regular army; and that the delay which

had occurred in the operation of the act was attributable not to any inherent principle of inefficiency, but to the difficulty of ascertaining the deficiencies in the militia and army of reserve, a difficulty however which had at length been removed. Lord Viscount Sidmouth spoke also against the repeal; for though it could not be supposed that he approved of the measure as the best that could be devised, yet as it had been sanctioned by the wisdom of Parliament, he thought it right that its effect should be fairly tried, which it had not yet been. It will be recollect, that it was this very measure which was the occasion of that noble lord's retiring from office. During the course of the debate there was a more than ordinary share of personal attack and recrimination on the score of inconsistency and dereliction of principle in the junctions which have lately been formed between Mr. Pitt and Lord Sidmouth on the one hand, and Lord Grenville and Mr. Fox on the other. The former coalition it was no difficult matter to vindicate, because, whatever difference of opinion might have existed as to particular points of detail, in the leading features of their political systems Mr. Pitt and Lord Sidmouth were perfectly agreed. But it is not very easy to conceive that a cordial union should have taken place between Lord Grenville and Mr. Fox without some sacrifice of principle on one side or the other. Having expressed such an opinion we deem it but fair that Lord Grenville's vindication of himself should be heard. Our readers will judge of its validity. "I am accused," said his lordship, "of having passed my life in terms of intimacy with a person of great weight and high rank, and having acted for many years with him against an opposition, comprehending persons of great ability and consideration in the country. To this accusation I plead guilty—I have lived from early years in habits of the warmest friendship with the Right Hon. Gentleman alluded to—and I do not think there is any thing in the present situation of affairs that is likely, either on his part or on mine, to dissolve that friendship. As to that part of the accusation which refers to my present concurrence with persons from whom I formerly differed upon some points, which are now no more: is there any one so little acquainted with human affairs, as to suppose it a fair subject of censure, that a man should avail himself of the co-operation of any person from whom he can derive honourable support in the attainment of great and desirable public objects? If this principle required illustration, to whom should I look with more confidence than to the example of the man who has been alluded to (Mr. Pitt) who acted for many years in opposition to several noble Persons with whom, on the arrival of that cri-

sis, the commencement of the last French war, he did not hesitate to form a coalition. Nay more, has he not sought to establish a co-operation in the government of the country with that very party, or rather that individual, for my present connection with whom I am censured? When the country had been brought to the brink of ruin, by a weak, incapable, and inefficient administration, it was the wish of all good men that an administration should be formed, comprehending all the talent, ability, and influence, which the country furnished, in order to save the state in the great crisis that menaced it, and which, in my judgment, is still far from being removed. Upon this subject there seemed to be a perfect concurrence among all independent men in Parliament, and it was notoriously the expectation and desire of nine-tenths of the people. No one more cordially embraced the opinion than my Right Honourable Friend (Mr. Pitt) and if I am accused of an intimate connection with the Honourable Person alluded to (Mr. Fox) what is to be thought of my Right Honourable Friend, who did all in his power to introduce the same person into his Majesty's cabinet? Is it dishonourable in me to act with this Honourable Person on points in which we completely agree, while it is deemed honourable in my Right Honourable Friend to have gone into his Majesty's closet to advise his sovereign to appoint the same person to one of the highest offices in the state?"—He added that he had refused to connect himself with any arrangement which would sanction those principles of exclusion, which afforded an opportunity for the operation of private pique, and thwarted at the same time the wishes of Parliament and of the country, for a broad and efficient administration.

Lord Darnley's motion was lost by a majority of 113 to 45.

In the House of Commons on the 15th inst. Mr. Wilberforce obtained leave to bring in a bill for the abolition of the slave trade at a time to be limited. The bill was read a first time on the 19th, and ordered to be read a second time on the 28th inst. This measure has as yet given rise to no discussion. The West Indian planters and merchants threaten however to give it the most vigorous opposition in every stage of its future progress, and petitions are preparing with great industry against it. We very cordially wish that this opposition may prove utterly unavailing, and that the time may at length come which will put a period to this scourge of Africa, this opprobrium of the civilized world.

On the 18th inst. Mr. Pitt opened the budget. We shall give a short abstract of its contents.

#### SUPPLY.

Navy .....	£.14,645,630
Army .....	18,616,897

CHRIST. OBSERV. NO. 38.

Ordnance .....	4,846,994
Miscellaneous .....	1,450,000
Probably wanted to subsidise some of the great continental powers .....	5,000,000
	—

For Ireland .....	5,393,506
	—

£.39,166,015

A million would also be wanted to liquidate a debt to the India Company; £.2,800,000 to make good the deficiencies last year; and £.414,000 to pay American claims, making with some other articles a sum total of £.43,690,000.

#### WAYS AND MEANS.

##### Malt and Personal Estate Duties .....

Malt and Personal Estate Duties .....	£.2,750,000
War taxes .....	8,300,000
Property Tax .....	6,300,000
New Property Tax of 1 $\frac{1}{4}$ per cent .....	1,150,000
Surplus of Consolidated Fund	4,000,000
Do. of Ways and Means, 1804	1,192,115
Lottery .....	300,000
Loan .....	20,000,000
	—

£.43,992,115

The terms on which the loan had been negotiated were for every £.100 advanced £.150, 3 per cent. consols, and £.22, 3 per cent. reduced, being £.10 per cent. less than last year. The annual charge incurred by this loan, together with the provision for the Loyalty loan, would be £.1,537,000. The means proposed for defraying this were, an addition of one penny on each letter sent by the general post, and of one penny on two-penny post letters sent beyond the delivery of the general post, estimated at £.230,000; an addition of five shillings per bushel on salt consumed at home, and of sixpence per bushel on salt exported, estimated at £.566,000; an addition of one-fifth to the tax on pleasure horses, and of seven shillings and sixpence on those used in husbandry, taking the two at £.430,000; and an addition to the tax on legacies estimated at £.330,000. Total £1,556,000.

On the 21st inst. Mr. Windham brought forward a motion for going into a committee on the state of the national defence, on the ground that it had been neglected. The motion was opposed by Mr. Canning, and rejected by the House, 96 voting for it, and 242 against it. This debate deserves notice chiefly on account of many momentous suggestions that fell from Mr. Windham in the course of a speech which without fatiguing the House lasted about four hours. The volunteer system was assailed by him with all his former arguments, but these it will be unnecessary to repeat. It appeared however that there had been a great reduction of that species of force in consequence of the ballot having been

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withdrawn. The system of ballot by which our militia had hitherto been formed he reprobated as in the highest degree pernicious. Its effect, during the American war, had been to raise bounties from one guinea to ten, and more recently even to fifty and seventy. And with all this enormous encouragement, so calculated was the principle of ballot to exhaust itself, that a measure (the Army of Reserve Bill) framed to produce 50,000 men could not be made to produce more than 37,000. The Additional Force Act had been almost wholly unproductive, 2,300 men being the whole number hitherto raised by it. In nine months an increase had been made of 11,000 in foreign corps; but the losses in that time at home and abroad had been 16,000. In short there were at this moment (including foreign troops amounting to 30,000) only 47,000 regular soldiers for internal defence and for continental operations. The first remedy proposed by Mr. Windham was to make it an object for men to enter into the army: in that case men would be as easily procured for the army as for a cotton manufactory. There was no want of men for the most unwholesome trades: why should there be for the army? Let government make the profession desirable, and they will have men enough. He would recommend to clear away in the first place all parish recruiting, and all competition, and one step would be gained; not that he meant to put an *entire* period either to the militia, or to the ballot; in a limited degree both might be profitably retained. He would next clear away that profusion of military honours which had been diffused over the country, and which had detracted from the respectability of the military profession. He would recommend also recruiting for a limited time instead of for life, and part of the bounty might be kept till the time of a man's discharge. Subaltern officers should be made comfortable. The horrid system of drafting should be renounced. The natives of the colonies should be employed to protect them with a very small mixture of Europeans, which would obviate the terrors of a West Indian service. The degrading punishment of whipping should be abolished in the case of trivial offences. Recruiting for a limited time, he remarked, would prevent desertion: and if limited service was unfriendly to discipline, what would be said of our militia?

Mr. Canning argued that the main object of the additional force act was to form a source of permanent supply for the army, an object which not having been tried could not be said to have failed. Its failing immediately to produce the effect which was expected was to be ascribed, partly to the exhausted state of the country in consequence of the army of reserve and supplementary militia acts, and partly

to a report which had been industriously circulated of the probability of its repeal, and which damped exertion in carrying it into effect. The penalties under the army of reserve act not having been exacted, parishes might flatter themselves to escape on this occasion also, and thus become indolent. Under these circumstances it was plain that the measure had not had a fair and impartial trial. The measure had certainly this advantage, that it did away high bounties, and also the evil of competition. Mr. Canning expressed his approbation of the idea of colonial corps, and even of black troops; but thought the introduction of a limited time and place of service into the regular army would be attended with many difficulties. He then stated the whole force of this country. On the first of Jan. 1805, the whole of our disposable force was 154,000, of our limited 21,000—so that we had 12,000 more disposable troops than in the preceding January. Upwards of 306,000 volunteers had withstood all the temptations of example, exhortation, and opposition, and of that number of effective men 160,000 were reported fit for service. Besides which we had a militia of 70,000 men.

#### NAVAL INTELLIGENCE.

##### LOSS OF THE EARL OF ABERGAVENNY EAST INDIAMAN.

On the 1st instant she sailed from Portsmouth, with some other ships, under convoy of his Majesty's ship Weymouth. In going through the Needles, that ship separated from the convoy, on which it was deemed expedient to run into Portland Roads to wait her arrival, particularly as the wind had become rather unfavourable.

At half past three P. M. on the 5th inst. the Earl of A. bore up for Portland Roads, when on a sudden the wind slackened, and the tide setting in fast drove her rapidly towards the Shambles. The nearer she approached, the less she was under management; and being at last ungovernable, she was driven on the Rocks, off the Bill of Portland, about two miles from the shore, where she remained for some time beating. At 4 P. M. the shocks became less violent, and soon after she cleared the rocks. The sails were immediately set, with an intention to run for the first port, as the ship made much water; but the leak increased so fast, that the ship would not obey the helm. Signals of distress were now fired: the danger did not, however, appear to those on board sufficient to render it necessary for the boats to be hoisted out.

At 5 P. M. the leak increased fast. All endeavours to keep the water under were found in vain, and night setting in rendered the situation of all on board melancholy in the extreme: the more so, as it was then ascertained that the ship had received considerable damage in her bottom, immedi-

ately under the pumps. All hands took their turn at the pumps, alternately baling at the fore hatchway. At eight o'clock their situation became still more dreadful, for then it was found impossible to save the ship, which was sinking fast. Signal guns were again discharged incessantly. The purser, with the third officer, and six seamen, were sent on shore, in one of the boats, to give notice of the distressed state of the ship and crew. At this time a pilot boat came off, and five of the passengers, embarked for the shore, notwithstanding a dreadful sea, which threatened them with almost instant destruction.

The general attention was diverted for a few moments in observing the boats leave the ship; but the crew were soon reminded of their fate, by a heavy swell, which baffled almost every attempt to keep the ship above water. The dreadful crisis was now approaching; every one seemed assured of his fate, and notwithstanding the unremitting attention of the officers, confusion now commenced on board: some gave themselves up to despair, whilst others endeavoured to collect themselves, and employed the few minutes they had left in the best of purposes—that of imploring the mercy of their Creator. At 10 P. M. several sailors entreated to be allowed more liquor, which being refused, they attacked the spirit-room, but were repulsed by the officers, who continued to conduct themselves with the utmost fortitude till the last. One of the officers, who was stationed at the door of the spirit-room, with a brace of pistols, at which post he remained even while the ship was sinking, was much importuned by a sailor, while the water poured in on all sides, to grant him some liquor. "It would be all one with them," he said "an hour hence." The officer, however, true to his trust, repulsed the man, and bid him go to his duty, observing that if it was God's will they should perish, "they should die like men."

At half past ten the water had got above the orlop deck. All on board were now anxiously looking out for boats from the shore, many wishing they had taken refuge in those that had already left the ship, as their destruction appeared inevitable. Unfortunately, in the distress of the moment, the ship's boats, in which every soul on board might have been saved, were not hoisted out. At eleven o'clock, a fatal swell gave the ship a sudden shock, and she sunk almost instantaneously, in twelve fathom water, two miles from Weymouth Beach. Many clung to loose spars, and floated about the wreck, but the majority took refuge in the shrouds. The severe shock of the ship going down, made several let go their hold, whilst others, by the velocity of the ship's descent, had not power to climb fast enough to escape the water.

When the ship touched the ground, about 180 persons were in the tops and rig-

ging: their situation was beyond description wretched: the yards only were above water, and the sea was breaking over them at the dead hour of a frosty night. In a short time their spirits were revived, by the sound of several boats at a small distance; but not one of them came to their assistance. By twelve o'clock their numbers had much decreased: the swell had swept some off whilst others were unable from the cold any longer to retain their hold.

About this time a sloop which had heard the signal guns came to an anchor close by the ship. The weather was now so moderate, that the sloop's boat was able to proceed to the wreck, and to take off every person who remained. The boat returned three times. Nothing could be more correct than the conduct of the crew on this occasion: they coolly got into the boat, one by one as they were named by their officers.

When it was supposed that every one was brought off, and the boat was about to depart for the last time, a person was observed in one of the tops: he was hailed, but was so exhausted with the cold that he could not answer. Mr. Gilpin, the fourth officer, returned and brought him down on his back to the boat. Every possible care was taken of him, but of no effect; he died about twelve hours after he was landed. The sloop having now, as was supposed, taken on board all the survivors of the ship, sailed for Weymouth. She had not, however, proceeded far, before it was perceived that Mr. Baggot, the chief officer, was close astern. The sloop immediately lay to for him; but at that moment Mr. Baggot perceiving Mrs. Blair, a fellow-passenger, floating at some distance from him, instead of providing for his own safety, went to her rescue. He succeeded in coming up with her, and sustained her above water, while he swam towards the sloop; but just as he was on the point of reaching it a swell came on, and his strength being exhausted, he sunk and never rose again. The unfortunate Mrs. Blair sunk after him. The wind being favourable the sloop soon reached the port.

On mustering those who had landed, it appeared that only 139 persons had reached the shore out of 402 who had embarked\*!

Captain Wordsworth, who commanded her was a man of mild manners and pleasing conduct. As soon as the ship was going down, Mr. Baggot, the chief officer,

\* It was at first feared that nothing would be saved from the wreck; but if the weather continues moderate, hopes are entertained even of raising the ship. The cargo of the ship was estimated at £200,000, besides which she had on board dollars to the amount of 275,000 ounces, and is supposed to have been one of the richest ships that ever sailed for India.

went and told the captain, "that all exertions were vain; the ship was rapidly sinking." Captain W. who no doubt expected it, stedfastly looked him in the face, and, with every appearance of a heart-broken man, faintly answered: "Let her go! God's will be done."—These were the last words he uttered: in a few moments the ship sunk: many who were climbing the shrouds endeavoured to save him, but without success: he sunk with his ship, and was seen no more.

The whole of the preceding account is highly affecting; but there is one part of it which is peculiarly melancholy: we mean that in which some of the sailors are stated to have attempted to force their way into the spirit room, in order to procure a supply of intoxicating liquors. Almost at the very moment when the ship was sinking, one of them is represented as importuning his officer for spirits, on the ground that "it would be all one with them an hour hence." We believe that this practice of endeavouring to break into the spirit room of a ship, when danger becomes imminent, and the souls on board are on the point of launching into eternity, is by no means uncommon. We remember, for instance, that the same thing happened when the *Guardian* was lost; and that Captain Riou, the commander, was wounded in the arm, in a contest very similar to that which occurred on board the *Abergavenny*. We are unwilling to dwell on so painful a topic, but we cannot help deducing from it a general remark, which we deem of the utmost importance. The frequent recurrence of such a circumstance, points out the utter want of true Christian faith which prevails among many of the lower orders of men in this country. We call ourselves Christians; we assume that as a nation, we are in this respect highly distinguished; and we profess to dread the introduction of French atheism: but we should do well to enquire whether, in our army and navy, as well as in our manufacturing towns and populous cities which furnish the supply of sailors and of soldiers, practical infidelity does not prevail in a far greater degree than it is convenient to every one to admit. This is a crying evil, and our clergy in particular are loudly called upon to lay the axe to its root. The want of a more religious education of the poor, the too common neglect of the great duty of catechising, the indisposition of English ministers to visit the poor from house to house as is periodically done in Scotland, are undoubtedly among the causes which contribute to the general prevalence of a merely nominal Christianity. Faith also, we mean that faith which is a lively active principle, ought to be more insisted on: and in those places where this is not done; in other words, where the Gospel is not zealously preached, our clergy must not be surprised if their "lack of service" should

be supplied, so far at least as the poor are concerned, by the irregular zeal of more active, though much more unlearned teachers. How plain is it that, in the case of the seamen, which we are contemplating, that faith was utterly wanting, "which is the substance of things hoped, and the evidence of things not seen." How evident is it also that such a faith would have had the practical effect of preventing this outrage? We add with regret, that the language even of the officers, as reported in the preceding narrative, does not sound in our ears as Christian. "To die like men" is better undoubtedly than to die like brutes; but it is best of all to die as becomes sinners, who, though conscious of their sinfulness, know that they are redeemed by the precious blood of Christ," and derive from that consideration the blessed and enlivening hope of everlasting life.

The Jamaica homeward bound fleet was dispersed by a storm, but most of them have arrived in port.

The French squadron, consisting of four sail of the line, one a three decker, and three frigates, has been able to steal out of Rochefort without the observation of our fleet. What course it has steered is at present unknown. The Toulon fleet is reported also to have made its escape, but this report is not fully confirmed. Both squadrons are said to have a great many troops on board.

Several rich Spanish prizes have been made by our cruisers in the course of this month, and our blockading ships have succeeded in capturing a few of the French gun-boats. Several of their privateers have also fallen into our hands, both in the West Indies and in Europe. Some of our merchant ships have on the other hand been captured by the enemy.

#### DOMESTIC INTELLIGENCE.

Dr. Charles Manners Sutton, late Bishop of Norwich, has been elected Archbishop of Canterbury, in conformity with his Majesty's Conge d'elire and recommendation, in the room of Dr. Moore, deceased.

A proclamation has appeared in the *Gazette*, cautioning the inhabitants of the coast against any intercourse with vessels from the Mediterranean, and ordering the utmost vigilance to be used in cases of quarantine; adding that there is no good ground for believing that the comparative coldness of this climate will afford any obstacle to the introduction and progress of contagion in this kingdom. A Board of Health it is said is to be established.

Some alarm has been excited by the appearance of infectious fever among the cadets at Woolwich; but there is reason to hope that it is nothing more than the common typhus, to which one or two individuals also have fallen victims.

A foreign expedition is said to have been

preparing for some time on a large scale, and to be now nearly complete. Its destination does not appear to be at all known.

The loan which has just been negotiated has proved profitable to the contractors. The premium on it has fluctuated from three and a half to five and a quarter per cent.

## OBITUARY.

### ACCOUNT OF THE REV. DR. MACLAINE.

THE following account of the Rev. ARCHIBALD MACLAINE, D. D. whose death we announced in a former number, is taken from a funeral sermon preached on the 2d of Dec. last, by the Rev. JOHN GARDNER, D. D. and which has since been published by Hatchard.

Dr. Maclaine was a native of Monaghan, and son to a worthy dissenting minister, who dying while he was young, some relations sent him for education to the University of Glasgow. Thence he repaired in 1746 to the Hague, to be an assistant to his uncle, Mr. Milling, minister of the English Church in that place, whom he succeeded in his office. He married the daughter of M. Chais, a distinguished minister of the French Church, by whom he had four children; three of whom, two sons and a daughter, are now living.

The memory of this divine is well entitled to the attention of Christians, since, of a very long life, he devoted near half a century to the discharge of the functions of the Christian Ministry, and was always regarded as an ornament and a blessing to that part of Christ's flock over which he presided. During that long period, viz. from 1746 to 1796, he persevered steadily in the same uniform course, free from ambitious views, contented with his lot, revered and beloved by all around him. But when the French Revolution had carried its ravages into Holland, he found himself compelled to abandon a situation which was peculiarly congenial to his habits and pursuits, and to dissolve those ties, strengthened by the length of their duration, which bound him to the circle of his friends, but especially to his flock, who viewed him not only as their teacher, but as their guardian and their father.

In this country, where he found a cordial and hospitable reception, he had no opportunity of fulfilling those ministerial duties in which he took so much delight. He was anxious, however, to employ the knowledge which he had derived from experience, in admonishing the inhabitants of this kingdom of their danger and their duty, and with this view he wrote, in 1797, a tract, entitled. "The solemn Voice of Public Events considered," which was printed by Hazard.

But it was not by his writings alone that

he endeavoured to benefit his fellow-creatures, but also by his example. He was distinguished by the faithful discharge of his duties both to God and man. As a parent, a master, a neighbour, and a friend, he stood eminently high. And the cheerfulness and assiduity with which he frequented the courts of the Lord's House, and the fervour and solemnity with which he joined in our offices of devotion, as well as the humility with which he, who was so well qualified, and had been so long accustomed, to instruct, took his place on the bench of instruction, were the subjects of general observation.

"Brought up in the Presbyterian form of ecclesiastical government, if he continued to give it a preference, it was such as was exempt from the slightest tincture of bigotry—he was far from considering his own communion as infallible in order to issue a sentence of condemnation on all others, leaving them to the uncovenanted mercies of God—this his enlightened mind and liberal heart equally forbade—he sincerely deprecated all such illusory attempts as tending to commute a superficial attachment to a form of godliness for the inherent substantial power thereof, and as calculated to irritate and strengthen the cause of discord rather than to conciliate and promote that of union or peace. He was a sincere friend to our episcopal Church, admired its services, espoused its most essential doctrines, joined in its communion and associated with some of its highest and brightest ornaments."

Dr. Maclaine was conspicuous for his zeal in the various branches of his duty. He was deeply convinced of the truths of our holy religion, and he knew how to defend them from the open or the insidious attacks of their enemies\*. He laboured incessantly to dispel the mists of prejudice and error, to strengthen the upright, to

\* His *Letter to Sonne Jenyns* exposes with perspicuity and vigour, and yet with moderation, the vague assertions and loose reasonings of that paradoxical, though, in some respects, valuable writer. His *Translation of Mosheim's Ecclesiastical History* is executed with taste and judgment, and the notes which he has added are peculiarly valuable. His last publication, a Volume of Sermons, was also well received by the public.

comfort the feeble minded, and to bring sinners to repentance; and in order thereto, *not handling the Word of God deceitfully, or lukewarmly, but by manifestation of the truth commanding himself to every man's conscience in the sight of God.* He was unwearied in every office of benevolence, pouring alms into the lap of the indigent, oil into the wounds of the sick, consolation into the bosoms of the afflicted.

His scientific attainments were very considerable. His talents and disposition rendered his society at once improving and engaging. Courteous, affable, and communicative, no one ever quitted his society without a desire to profit by it again. We will not, however, dwell on these perishable parts of his character, we wish to exhibit him, in the words of Dr. Gardiner, as the venerable pastor, the faithful and humble Christian, going out of the world as a penitent reconciled to his God, and thus *having hope in his death.* Penetrated with a sense of his imperfections, confessing himself unworthy to appear before a tribunal of justice, if he approached with confidence a throne of mercy, it was in leaning on that cross which is the sole strength of our salvation. If he presented to his Sovereign Master the sacrifice of a *broken and contrite spirit*, it was in a reliance on the promises of Eternal Truth that it would be accepted, knowing that He who *breaketh not a bruised reed* would hear his prayer and would help him. Conducted by hope, he waited for his deliverance in tranquillity and a profound resignation to the order of providence—and if languor or pain of body ever extorted from him any ardent desires, they were that he *might depart and be with Christ.*

In proportion as infallible symptoms announced the approach of his dissolution, his soul possessing the *peace of God* was fortified against the terrors of death; and he more and more felt the efficacy of that faith which he had so earnestly inculcated on others. When satisfied that the awful summons was issued, *set thine house in order for thou shalt die;* he received it in saying, “You remember *Socrates*, the wisest and best of heathens, in this state could only express a hope mingled with anxiety and doubt; but, blessed be God, though a grievous sinner, in retiring to that bed from which I shall rise no more, *I know whom I have believed: death cannot separate me from the love of Christ: in him to die is gain.*” Nothing but the most solid and intimate conviction could produce the energy and warmth with which these words were spoken. On his last bed also he afforded a noble example of the Christian's triumph. The divine goodness was eminently displayed towards him in an exemption from acute pains, and in the preservation of his intellectual powers. Of these blessings he entertained the most lively and grateful sense; and he profited by

them chiefly to be engaged in heavenly meditations on the nature of the awful change which he was about to undergo, the kind of society which he was to join, the manifestations that would be made to him of the works and ways of Providence in nature and grace, the scenes of glory and felicity which would open to his astonished view. To the discourses of others on these subjects he would listen with animation and delight when read to him, and he would dilate on them himself with a peculiar earnestness and solemnity of manner. But though he thus rejoiced, on descrying the promised land which he was so soon to possess, he could not look back to the wilderness through which he had passed with indifference or unconcern for the welfare of his brother pilgrims. He bewailed most pathetically the effects of those sins which had so evidently brought down the divine judgments on the earth; he shuddered at the ignominious bondage and persecution under which so great a portion of his fellow-creatures now groaned; he regretted bitterly the disorders, the feuds, and insurrections, which had disgraced his native country. Far from envying those who were to sojourn in this world long after him, he considered it as an additional subject of gratitude to God that he should take him to himself in times like the present—times, which, on a general view, of things he frequently and emphatically pronounced to be awful and tremendous.

Hence a general reformation of manners, and the deliverance of his country from the dangers which she had too justly incurred, formed a part of his prayers; and most fervently also did he implore the blessings of Heaven on his relations and friends. Ejaculations of this kind, and of thankfulness for the attentions he received in his helpless state, were constantly issuing from his lips—but it was to the divine goodness that his heart overflowed with a gratitude which was unspeakable, and which tears could alone express. Christ Jesus, salvation and eternal life, were ever in his thoughts—the glory of a future world was constantly in his view.

The doctrine of the sleep of the soul till the general resurrection he had maturely and thoroughly investigated, and the result of his studies obliged him to declare it not less uncomfortable, than unphilosophical and unscriptural: and now one of his sweetest reflections was that his understanding in the vigour of health obliged him to adopt this decision. He derived a high pleasure from a conviction that instantly on leaving the body the righteous would enter on a state of happiness perfect in its kind, though not in that degree which he will experience at the final consummation of all things. In dwelling on these topics, especially in mentioning his early and habitual attachment to piety, he would sometimes fear that the warmth of his feelings

had betrayed him into too much self complacency, and he would check himself by exclaiming, "God forbid that I should boast: is this a time of boasting for sinful dust and ashes in a situation like mine, my bodily frame dissolving, my memory gone, the light of reason expiring? No, it is a joy mingled with the profoundest humility and awe, it is in a sense of my own unworthiness and the all-sufficient efficacy of Christ's sacrifice that I cherish the hope of laying hold of eternal life, that crown incorruptible which God reserves for those who love him;" and he could give no stronger proof of the persevering firmness and vivacity of his own faith than by gently reproving his mournful attendants for the deficiency of theirs in these the last words which he uttered, "Weep not for me, O ye of little faith."

It was in these happy sentiments and dispositions that when the dust returned to the earth, his spirit returned to the God who gave it. It is thus that the respectable minister of Christ, after having spent so long a life in instructing and consoling mankind by his example, his writings, his precepts and exhortations, edifies them in his last moments by possessing the hope of the righteous, by displaying the happy experience which he had of the influence of faith. Blessed, for ever blessed be the author and finisher of a faith which produces such glorious effects! What consolations does it not afford to sinful and imperfect beings like us whose life at most is but a span, and who know not how soon it may terminate? This faith is the only lamp which can enlighten our steps in the path of felicity and glory. Shall we not then walk by its help in this path? In reflecting that our latter end is constantly advancing, shall we not think on rendering it happy like that of the righteous? Shall we not cultivate these sentiments and dispositions which were so fertile in consolations to one who, we hope and trust, is now in possession of a far more substantial reward? For this purpose let us never forget that meditations on a future state, to be invigorating and consoling on a death bed, must not be then introduced for the first time—they must have been habitually cherished in health and the vigour of life. It was this circumstance alone which rendered our deceased brother's situation so tranquil—it was, as he often said, a steady and familiar acquaintance with death in his brightest and happiest days, which now on a bed of languor and pain deprived this enemy of his sting. We cannot indulge a hope, like the righteous, of obtaining hereafter a glorious reward, unless our last end resembles his; and to die like him we must endeavour to live as he does. Let this then be in future our earnest resolution; and may that God who delights to see his creatures thus commit their souls into his hands, confirm us in this resolution,

assist us in the execution of it, and crown it by his grace with the desired success!

#### THE LATE ARCHBISHOP OF CANTERBURY.

On the 18th of January, about four in the morning, at his palace at Lambeth, after much severe illness, in his 74th year, died HIS GRACE JOHN MOORE, D. D. Lord Archbishop of Canterbury, Primate and Metropolitan of all England. This amiable Prelate was a native of Gloucester. His father's circumstances were inadequate to afford him a liberal education. He was, therefore, brought up at the free-school of that city, and, on account of his becoming conduct and promising talents, some friends procured him a situation in Pembroke College, Oxford, whence he afterwards removed to Christ Church in that university. He there applied himself with such assiduity and effect to his studies, particularly the mathematics, that he was recommended as a proper person to fill the office of private tutor to the Marquis of Blandford. On his first entering the Duke of Marlborough's family, he received from the haughtiness of the Duchess some mortifying treatment. Her Grace, however, did not continue to keep him at the same degrading distance, but, on the death of her lord, she offered Mr. Moore her hand, which he, from conscientious motives, declined. The young Duke was so sensible of the disinterestedness of his conduct that he settled an annuity of £.400 a year on him, and speedily obtained for him valuable church preferment. In 1766 he was made Prebendary of Durham; in 1771 Dean of Canterbury, and in 1775 Bishop of Bangor. In 1783, on the death of Dr. Cornwallis, the archiepiscopal see of Canterbury, after having been declined by Bishops Hurd and Lowth, was given to Dr. Moore, who, it is said, had the unconcerted recommendation of both these venerable prelates. Whilst occupying the first station in the church, his Grace uniformly conducted himself with an exemplary moderation, neither taking a part in political disputes, nor resorting to any of those intemperate measures, with respect to religious differences, which, while they would have raised him more highly in the estimation of bigots, would have fatally compromised the peace and unity of the church. His Grace married a sister of the present Lord Auckland, by whom he has four surviving sons, the youngest born since his advancement to the archbishopric, and the only child, it is said, ever born to an archbishop of Canterbury. Two of his Grace's daughters died of consumption within the last seven years.

 *The Deaths and Ecclesiastical Preferences are unavoidably deferred.*

## ANSWERS TO CORRESPONDENTS.

IN our last we acknowledged the receipt of the letter of **CLERICUS ANGLICANUS**. As he has not chosen to afford us the satisfaction we requested, we shall proceed to notice a few particulars in the letter which he addressed to us. He wishes to know whether we approve of all the sentiments expressed by a Clergyman in our Number for Dec. p. 722. We beg to repeat a remark which has frequently fallen from us, viz. that we do not consider ourselves to be responsible for every expression contained in the communications which we insert; and certainly we think with him, that an objection may be fairly made to some modes of expression employed in the paper to which he alludes. We approve, however, of the *general spirit* of that paper: and this is more than we can say, with truth, respecting the letter of **CLERICUS ANGLICANUS**, the *general spirit* of which we greatly disapprove: for besides that the reasoning which it contains is extremely loose, and the terms indefinite, there appears in it, as we conceive, a temper of mind very far removed from the meekness and humility of Christian wisdom, and very nearly allied to the spirit of pride and self-righteousness. He assumes that we are led by the fear of man to avoid asserting the peculiar doctrines of Calvinism. Does he then know our hearts? Is he sure that we believe those doctrines? May it not at least be possible, that we really conceive the question between the Calvinists and Arminians to be that which we have uniformly represented it to be, a question far surpassing the human powers, not unequivocally decided by our Church, and left still more undetermined in Scripture? His observation, that the publications of Bishops are frequently selected, and "EVERY opportunity taken to load them with commendation," is false in point of fact. Two reviews of the works of Bishops occur to us at this moment, on which we perhaps too strongly animadverted, and another, on which the commendation we bestowed was perhaps more than sufficiently qualified. We forbear to quote the terms which he applies certainly to these prelates, and if we rightly interpret his ambiguous words, to all our other bishops. Does he recollect, if he has not assumed a false appellation, that he has solemnly engaged to pay submission to those bishops? And is he not bound, as a Christian at least, to treat them with candour and respect? "The Gospel," says this writer, "is an offensive thing." But has he never reflected on the passage, "Woe to him by whom the offence cometh?" Instead of labouring to lessen, he would have us to increase the offence, at least his language would imply it; and certainly his example confirms this interpretation, for he has contrived to make religion wear a most ungracious and repulsive air. We earnestly recommend it to our Correspondent to busy himself less with the niceties of controversy and the religious character of his superiors, and to look more anxiously into his own heart, where if this letter be a fair specimen of his ordinary temper, he will find much useful employment. In the mean time, unmoved by any thing which has fallen from him, we shall make it our study to cultivate more and more, in the conduct of our Work, that candour and moderation of which he speaks with so much contempt.

**A. B. ; H. T. ; A. ; and C. L.** have come to hand, and are under consideration.

**OSTANDER**'s communication has been received. All that we can say with respect to his former piece is, that we have not yet determined on its insertion.

We beg to inform **J. D. M. F.** that his complaint has been attended to. We wish that we could please every body, but we find it impossible. In compliance with the wishes of many country correspondents, and with a view to their accommodation, we ordered the Appendix of the last year to be prefixed to the first Number of this. But the measure was so loudly clamoured against by some individuals, (who we suppose intended to give up the work at the end of the year) as an unjust imposition, that we were induced, on the eve of publication, to alter the plan.

It would be endless to state all the reasons which actuate us in leaving some books un-reviewed. Our plan, it is evident, admits of only a limited selection. No author however has any *right* to complain, who knows that he has not transmitted to us his work.

**HONESTUS** has been received.

The Sermon transmitted to us by **H.** will not suit our publication.